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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

EDWARD SCRIBNER AMES'S CONCEPT OF GOD

Submitted by

Arthur Sterling Wright

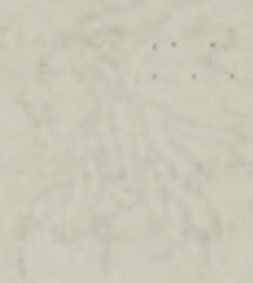
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INTRODUCTION.

The purpose of this thesis is to discover and evaluate Edward Scribner Ames's concept of God. I have selected Ames because he is a pragmatist, and through the study of his philosophy I hope to determine more clearly the attitude of pragmatism toward the concept of God. To determine this is important, as pragmatism is one of the most influential of modern philosophies. Every thoughtful person will desire to understand the manner in which pragmatism deals with life's important problems in order that he may determine his attitude toward pragmatism. As Ames is an outstanding representative of the religious elements in pragmatism one may well choose his philosophy for examination.

From the time of the appearance of magazine articles in the year 1906 through the period of his Religion, published in 1929, Ames has consistently held certain attitudes and ideas concerning God. During this period there has been no marked change in his concept of God, or in his attitude toward the God concept. Elements which he stresses at one period are consistent with the elements which he stresses at any other time. In his "Theology from the Standpoint of Functional Psychology," American Journal of Theology, 10(1906), 219-232, Ames shows his opinion that religion should be studied from the psychological view. This psychological interest continues to be a large factor in the philosophy of Ames. In his article, "The Validity of the Idea of God," Journal of Religion, 1(1921), 462-481, he approaches the problem of the validity of the idea of God, as he says, from the social and genetic points of view. He here points out two other factors which are seldom absent from his method, whether early or late. He considers

validity in terms of value and experience, rather than in terms of the metaphysical concept of existence. However, there is evidence of much psychological interest in the problem.

Herbert W. Schneider points out that the exposition of the religion set forth in Ames's Religion is couched in the now familiar terms of the psychology of religion. Religion, says Schneider, brings together the general implications of the psychology of religion begun by William James in his Varieties of Religious Experience. Ames studies religion in terms of the conscious content of religious experience. His chief concern is with the relations between religion, philosophy, and science. In addition to the psychological interest in Religion, the book has a decided social and moral interest. Ames has synthesized James's and Dewey's psychologies and constructed them into a religion. Yet on the whole, says Schneider, the approach of Ames to religion is psychological, rather than social or anthropological. Religion must be appreciated in terms of the aims and methods of the psychology of religion. (1)

Although from the time of his earliest writings until the present Ames has approached religion as a psychologist, his philosophical interest has gradually increased in later years. From 1906, the date of his "Theology from the Standpoint of Functional Psychology," until 1918 he may be described as a psychologist greatly interested in religion. From the date of his book, The New Orthodoxy, 1918, until the present he may be described as a philosopher who believes that many of our problems are to be solved through psychology. His The Psychology of Religious Experience, 1910, is a psychology. His other primary books, The New Orthodoxy, and Religion, 1929,

are rather philosophies.

In setting forth the concept of God held by Ames, and his attitude toward the various matters dealt with in this paper, I will first give his thoughts and attitudes upon the matters under discussion. Then I will give my own comments, where this seems advisable. My comments will be distinguished from thoughts taken from another source in that I will always indicate the source of such other material. Any material not followed by such a note is my own. In general I will reserve my own comments until the end of the division or subdivision and will place them in separate paragraphs.

and the following:

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I. AMES'S ATTITUDE TOWARD RELIGION.

A. Science and Religion.

Empirical science, with all its cohorts, such as historical method, study of the social nature of man, the theory of evolution, and functional or behavioristic psychology, has demonstrated the lack of foundation for belief in the traditional religion or God. The empirical array has put to rout any possible conclusive proof of God in the historical sense of the word. The metaphysical, abstract, pure realms of absolutes and infinities are all speculation in comparison with the comparative certainties of the empirical. Instead of from divine fiat religion and other social processes spring from human needs. Yet this need not destroy interest in religion. Instead a greater interest may develop in a religion conscious of its limitations, but using science and practical experimentation to improve itself. (2) However, there are many scientifically trained people, specialized in analysis and in a limited kind of laboratory accounting, who refuse to acknowledge anything which does not fall within their method and vision as valuable or significant. They are blind when it comes to religion, neither feeling religious, nor sensing the importance, and perhaps not the reality, of religious experience. The unreligious cannot appreciate religion. (3)

Ames here fails to recognize that empirical science may help to prove God by pointing out the "mind-wise" construction of the universe. In addition see pages 16 and 18.

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B. Empiricism.

Ames is empirical in his religion. He believes that through modern psychology and the development of a science of morals religion may gain a vital and appealing insight into the natural spiritual life. Psychology reveals man as a creature of impulses, desires, wishes, cravings. He is aware of needs and wants, and able to discriminate among different forms of satisfaction in their fulfilment. The modes of conduct most fully satisfying his needs and leading on to enlarging desires and satisfactions are found to be best. The good consists in fulfilling the needs of the individual and of society. The supreme good is the development of personality in terms of enlightened and socialized character. It must reckon with the conditions and relations within which such character is alone possible. A religion of experience offers a salvation worked out with intelligent participation in concrete, aspiring, human tasks, fused in an organic social whole. Courage, wisdom, temperance, industry, sympathy, honesty, justice, are good because when fused together in the active conduct of a thoughtful and expanding character they are conducive to satisfying experience. (4)

There is no division between the spiritual life and the practical and intelligible life. (5) The solution of theological and religious problems seems to be by means of functional psychology. (6)

As in science, so in religion, we must observe the facts, the processes in growth, the development, if we are to understand and control our subject. Nothing must come between the searcher and the facts. "Ye shall know the truth, and the truth shall make you free." Jesus based his teachings upon

experience, upon facts that he daily observed. The authority for Jesus' teaching may be found and verified in experience by anyone. The great parables came straight out of life. We must look to life for its meaning and direction. (7)

One of the most significant forward steps in our society is the fact that we have begun to find out how to create the normal and natural conditions out of which the highest moral qualities can most successfully be produced. We find by observation that the Christian conception of love is spontaneous in life itself. Likewise religious faith is only the forward-striving, hopeful, expectant, willing to take some risk, attitude, found in every great field of human activity. Moreover, these attitudes are largely dependent upon social and physical conditions, such as labor and health conditions. Education is a factor in the spiritual life. Thus the religion of Jesus is the religion of life at its best. Its attitudes are reverence for life and for the moral distinctions which commend themselves to the experience of the race, love for our fellow-men, and the forward moving action of life in the quest for better things. (8) Jesus was willing to rest the justification of his religion upon experience, letting it be tested by its fruits. He encouraged it to expand beyond anything he had said or done. (9)

I will now give three illustrations of the way in which Ames's empiricism leads him to deal with some of the definite problems of religion.

1. The Soul.

Scientifically mind is more and more being regarded as the behavior of some organisms, especially of human beings. Mind is the functioning of the organism, a biological response to stimuli, a physical matter. (10) The status of spirit and its relation to body is doubtful. The extremes are reaction of organism on the one hand and on the other a separate entity which may pass in and out of the body, being separate metaphysically from the body. The former extreme seems to be nearer the truth than the latter. "Organism-displaying-mental-ability" seems to be the truest name we can give to the facts as we can determine them. (11) At present the term "self" is more common than "soul" or "spirit." Whatever we call this element, it is the mind as it knows itself. The use of "I," "me," or one's name, designates the self of the individual in question. Description of one's own personality is peculiarly difficult, but the sense of it is most intimate and vital. The self involves self-identity and time transcendence. Our self is the being we experience ourselves to be. A man knows himself immediately: he is at home with his thoughts and feelings. He may undergo sudden and extreme changes and yet retain the feeling of being the same person. The changes are as real as the sameness. One knows his own self best in his own experience. He knows what it is to have experience. (12) Since it admits consciousness the last part of this paragraph opposes radical metaphysical behaviorism, which otherwise seems to taint the first part of the paragraph.

2. Religion Is the Search for Practical Values.

An empirical, realistic interpretation of religion takes its historical forms for what they are, estimating their worth in terms of the values which they cherish and the ends they serve. (13) Religion is not so much a theory as a way of living. It is a body of attitudes rather than a set of ideas, a system of values more than a deposit of symbols and ordinances. (14) We should adopt the practical attitude of measuring religion by its contribution to the character and well-being of those who cherish it. The standards of truth and value should be placed within experience. Free experiment is essential to the greatest religious progress. (15) We should think of ourselves as perfectly free souls, unawed by authority or superstition, yet reverent toward the things which experience has taught us and eagerly in quest of clearer perceptions of the ideal possibilities of life. The attitudes of the Christian religion, as of all the best religions, are those toward life as it naturally unfolds in simple human relations, those involved in our social complexes, those which relate to our efforts to contribute to the fulness and beauty of the life of the world. These are the attitudes of reverence, love, faith. (16)

Religion has an eye to practical values. It tries to help men out of their difficulties and smooth over the rough places in life. It tries to lend a helping hand at the tension points of the life-cycle of the individual. It has its ceremonies for the emergency points in the food securing process. It has its rites for events of intercourse among peoples. Many people are religious for their own advantage, for security, prosperity, and to create a claim on the universe

2. Religion is the search for practical values.
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for these values. This does not necessarily mean that being religious secures the desired values. People are religious because they want something, and being religious is their way of striving for what they want. The religious attitude is that of hoping, wishing, expecting, demanding. (17)

Theology is essentially the systematic rationalization of customs and of the fragmentary, uncriticized ideas carried along in the practice of religion. (18) The test of the truth, not only of science, but also of metaphysics and theology, is the success with which they aid the life processes. (19)

Ames's book, Religion, may throw the friend of "the faith of our fathers" into a melancholic mental condition. It is materialistic and mechanistic in the sense of basing the universe upon the elements and processes discovered by the natural sciences instead of upon the will and power of a personal God. It regards God as a human ideal, existing in the minds of believers. It is empirical, for it would regard religion as a natural process, and would discover the nature and needs of religion by empirical search into all its elements, including the psychological and social elements. Yet it is idealistic in that it sets up the highest social and individual welfare as the end toward which religion should aim. It sees life in terms of consciousness and values, rather than in terms of biological organisms. It finds the highest good in the discriminating enlargement and satisfaction of human values. The purpose of religion, it believes, is to help in accomplishing this end.

This book recognizes that religion is far behind other elements of our civilization. It insists that religion should

For these values. This does not necessarily mean that being religious means the highest values. People who are religious because they want something, and being religious is itself a way of striving for what they want. The religious attitude is that of belief, worship, reverence, etc. (19)

Religion is essentially the systematic rationalization of certain aspects of the individual's, socialized ideas carried along in the practice of religion. (20) The rest of the world, and only of science, has also of religion and science, is the science which takes into the life process. (21)

Let's look, however, at the history of the idea of the religious into a scientific social condition. It is naturalistic and scientific in the sense of being the outcome upon the elements and processes themselves by the natural sciences but not of the will and power of a personal god. It regards God as a human ideal, existing in the mind of believers. It is empirical, for it would regard religion as a natural process, and would discover the nature and kinds of religion by empirical methods in all its elements, including the psychological and social elements. Yet it is idealistic in that it sets up an ideal of natural and idealistic values as the end toward which faith and hope are directed. It is based on the basis of experience and reason, for it is based on the biological sciences. It finds the highest good in the direct feeling of enjoyment and satisfaction of human values. The purpose of religion, it believes, is to help in the realization of this end.

This book recognizes that religion is far behind other sciences of the civilization. It finds that religion should

accommodate itself to the flowing stream of civilization, for only thus can it live and serve. It weighs our past and present religion in the balances, finds it wanting, sees its destruction if it does not remedy the fault, but points out the way of prosperity and service for religion in service to modern life by modern methods. For Ames there is no fundamental distinction between the religious life and the thoughtfully good life.

3. Freudianism and Religion.

Freudianism interprets the religious sense of trust and intimacy as due to the child-father complex derived from the close relation of parent and child. Some think this discredits man's idea of the fatherhood of God, simply because it is traced to such an origin. But, on the contrary, this Freudian doctrine may well illuminate the natural processes by which religious sentiments develop. These intelligent explanations of its attitudes may give religion more concreteness and appeal. We may find here serviceable means for the more certain development of desirable emotional responses to justifiable religious values. To explain religious experience is not to explain it away, but many naïvely assume that by explanation religion is invalidated. Instead of invalidating religion explanation gives us the possibility of a valid interpretation of it in terms of human experience, if we can find the patterns of religious values and behavior in the most intimate and impressive relations of the family and kinship groups. (20)

...to the living stream of civilization, for

only thus can it live and serve. It is not a dead

religion in the past, it is a religion in the present,

it is not merely the faith, but the life of

the people and the service of the people in modern life

is the basis. For when there is no fundamental distinction

between the religious life and the secular life.

5. The religious and the secular.

The religious interest in the religious sense of truth and

integrity as the basis of the religious life is the

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C. The Problem of Evil.

Good and evil are not metaphysical, transcendental realities, but rather concrete, particular conditions of experience incident to an active, moving, evaluating interest. Good and evil are adjectives, not substantives. They describe the qualities of experience and have no independent subsistence in their own right. A thing is evil if it opposes the issues of plans and efforts. That is good which upbuilds. That which weakens and undermines is bad. A thing is bad or good in proportion as it hinders and mars or enhances the larger life-process and conduct. Evils exist only in opposition to plans and endeavors. Evil and good exist only in relation to desired objectives. Taken by themselves physical things are neither good nor bad, and the same is true of mere intentions. Only ideas developing into acts and deeds pulsing with thought are good or bad. In short, good and evil exist only as helps or hindrances in the fulfilling of values. (21) In addition see pages 33, 27-29, 36-37, 39, 43.

We have found Ames's attitude toward religion distinctly empirical and pragmatic. He regards religion as something natural, of the earth, to be dealt with as we would deal with any other phenomena. Religion is for him only justified and true in as much as it satisfies human needs and fulfills values. He mentions the attitude of Jesus in support of his position. I believe that this attitude toward religion is much more fruitful than the attitude which regarded religion as a supernatural system of divine dogma, far from the practical affairs of earth. Too much of our religion has been of this fruitless supernatural and dogmatic type, forgetting the needs and even the values of humanity. At the end of this study I will consider the adequacy of pragmatism.

II. AMES'S ATTITUDE TOWARD THE GOD CONCEPT.

A. God Cannot Be Conclusively Proved.

By his rationalistic method Descartes set up a dualism of the first person's soul on one side and all the world of objects, other persons and God on the other side. Upon this question there has arisen a prolonged warfare, the idealists on one side trying to explain the material realities by means of soul or spirit, and on the other side the materialists trying to ignore or explain spiritual phenomena on the basis of matter. Some dualists allow the existence of both elements, but are not able to solve the epistemological question of knowledge relation between mind and object.

The materialists could disregard the problem of God as they did that of soul. But the idealists have valiantly endeavored to prove the existence of God. Kant held that reason could never forego the quest, but could never solve the question. He concluded that the great arguments for the existence of God, the teleological, cosmological, and the ontological, will continue to be used, but will always end in disappointment. There is as much to be said by strict reasoning against as for the existence of God. Dispairing of reason as prover of God men have fled to mysticism, have felt that they have experienced God, but have not been able to show this logically, or explain it. Many have adopted scientific empirical method in everything but in answering the riddle of the existence of God. Here they refuse to use scientific empiricism. Those using empiricism should carry it through the whole realm of religious thinking.

(22)

The philosophical empiricism of John Stuart Mill showed the fallacy of the traditional theological conception of God

prove. David Hume's religious skepticism also did much to destroy the credit given to proofs of God's existence. It involves such conclusions as the following: There is no conclusive evidence for the existence of God on the basis of the design argument. Nature is not clearly a completely ordered system, but shows imperfections. Pain and evil give grounds for doubting that creation is the work of an all-powerful and beneficent creator. The world might be the work of a limited deity, or of an inexperienced, young, or superannuated deity, or possibly the world is self-generating by a vegetative or animal process. All this removes the foundation of any decisive proof of a God as the creator and sustainer of the world. (23) Laplace, a scientist of rank, said, "I have swept the heavens with my telescope, and find no God there." (24)

The excessive dignity associated with religious ceremonials and the deity have contributed to the impression that religion is derived from a supernatural source and divinely revealed to man. (25)

No one has ever adequately answered the question as to whether or not a supreme, absolutely perfect being exists. We can not prove or disprove the objective existence of an actual reality corresponding to the subjective idea of God. We are unable to get outside of experience to investigate the assertion that something exists there. God is a regulative conception, justified by the practical way in which it serves to unify and guide experience, as Kant declared. This does not mean that the idea of God is false and meaningless. It does set up value as the criterion of truth. If the idea of God serves to organize the highest interests of life, if it

vitalizes them with dynamic power in eliciting and controlling efficient reactions of the will, it is true. Otherwise it is irrelevant, and untrue. The conception of God is truest which aids most in guiding, ennobling, comforting, and strengthening man in his devotion to moral ends. Such an idea of God is the working hypothesis of religion, is in harmony with science, and finds confirmations in the teachings of Jesus. Both religious creeds and organizations had their rise in great practical issues, and these forms change to meet changing needs. In so far as they are meeting needs they are self sustaining, but only by authority or force are they upheld when they become false. Recognition of this relativity of truth, adoption of the scientific spirit and method, is the hope of salvation for religion. (26)

In taking Laplace's inability to find God with the telescope as an indication that God's existence could not be proved, Ames falls into the fallacy of trying to use instruments in no way fitted for the task. The methods of the empirical sciences can not prove the existence of God, for these methods can only deal with empirical physical objects and their relations. God does not come within this category. We cannot find even the consciousness of other human beings by empirical methods, but there are few things of which we are more certain. God is of the ~~the~~ category of consciousness, and we must use methods in accord with this fact if we are to find him.

Ames largely frees himself from this fallacy by his argument for God on the basis of human values. However, as I have set forth Ames's value argument it is as early as 1906, while the other arguments which I have presented are much later. Nevertheless, Ames's system seems to be a consistent

whole, the expression of any one date being in harmony with Ames's thought at any other date. The essential difficulty with this value proof of the existence of God is that it does not prove God's existence. If we discover that the idea of God serves to organize the highest interests of life, if it vitalizes them with dynamic power in eliciting and controlling efficient reactions of the will, just so much is proved, and no more. Proof of this proves this, but it does not prove the existence of God, which is a different matter. The very nature of Ames's God causes him to fall into this fallacy. His God, as we shall see, is a concept, and not an object outside of human consciousness. Even if we grant that the pragmatic method, for such Ames's method is, proves the existence of the concept of God, and proves that that concept works, we have not found the proof of God. We have only proven the existence of a fruitful concept, which is not the same thing as proving that the concept is a valid representation of an objective reality external to the concept and to the human mind having the concept. The thought, or concept, that one's grandmother is to make a visit at one's home may cause the grandchild much pleasure, may bring about good actions when bad are the rule, may wholly transform the child for the better, because the child wants to please grandmother. Yet grandmother may have recently died, and instead of her making a trip to the child's home, the child may never see her again. The concept has good results, it is fruitful in the very best sense. Such an idea may even serve to organize the highest interests of life, it may vitalize them with dynamic power in eliciting efficient reactions of the will, but as an attempted proof of the truth of grandmother's visit it is false. It

shall, the expression of any one state being in harmony with
 man's concept of his own nature. The essential difficulty
 with this whole point of the existence of God is that it does
 not involve any kind of explanation. It is however, that the idea of
 God seems to originate the highest interests of life, if it
 identifies them with dynamic power in existing and controlling
 efficient reactions of the will, that is, in itself, and
 in the fact of this power itself, but it does not prove
 the existence of God, which is a different matter. The very
 nature of man's God seems to be that this feeling
 of God, as we shall see, is a concept, and not an object
 outside of human consciousness. Even if we grant that the
 concept is valid, for when man's nature is, proves the
 existence of the concept of God, and proves that God concept
 exists, we have not found the fact of God. He does not
 prove the existence of a factual concept, which is not the
 same thing as proving that the concept is a valid representation
 of an objective reality external to the concept and to the
 mind. The nature of the concept, as concept, is that
 man's consciousness is to make a valid of one's own very nature
 the identification with himself, and bring about good results
 and that the will, and finally determine the child for the
 better, because the child wants to please himself. Yet
 perhaps we may have recently died, and instead of her making
 a trip to the child's home, the child may never see her again.
 The concept has good results, it is fulfilled in the very best
 sense. Thus an idea may even serve to organize the highest
 interests of life, it may organize them with dynamic power in
 efficient efficient reactions of the will, but it is an abstract
 point of the fact of consciousness which is in itself.

does not even prove grandmother's existence, to say nothing of its proving that grandmother will make the desired visit. The child may never have seen grandmother, but may have built up a complicated conception of her from what others have told him. Ames's attempt to prove God's existence by pointing out that God is valuable amounts to nothing more than a proof that it is a good thing for us to have a concept of God, for such a concept leads to worthy and valuable living. Yet we must not forget that Ames is right in trying to find proof of God in the realm of consciousness, rather than in the realm of the physical sciences. But even the physical sciences may furnish indications of God's existence, but never a proof of his existence. Physical science shows that the universe runs in accordance with definite, consistent, and cohering rules, at least for the most part in a rational way, quite in accord with human intelligence. If one is not by nature a positivist this leads to the conclusion that there must be a reasonable power back of the reasonable actions of the universe. For those metaphysically inclined this reasonable power may seem to be God. In such a manner physical science "indicates" that there is a God. But this "indication" is not proof. The positivist may, as far as logic is concerned, be right when he insists that we only see the reasonable actions of the universe, and in no way do we see God: Therefore we have no right to posit God. On the other hand proof of God requires that we show such reasons for his existence that every rational mind must accept them. Proof must show that we can have no coherent thought of the universe without him, that God must exist in order not to contradict known realities, and must refute every argument against his existence.

have not even given themselves a chance, to say nothing of
 its proving that Christianity will make the desired effect.
 The only way ever was Christianity, but my name being
 up a complicated composition of just what words have been
 said. Now's a chance to prove that's a mistake by pointing out
 that it is a valuable example by showing how it is a great fact
 it is a good thing for us to have a concept of God, for which
 a concept leads to better and wiser living. Yet we must not
 forget that God is right in trying to find proof of God in the
 realm of consciousness, rather than in the realm of the physical
 sciences. But even the physical sciences may furnish indirect
 proof of God's existence, for even a proof of his existence, however
 indirect, shows that the universe must be something more than
 material, and something other, at least than the world that
 is a material one, which is bound to be a material world.
 It can be said to have a spiritual basis in the world of
 matter, and must be a spiritual power, part of the spiritual
 nature of the universe. Yet it is not necessarily limited
 to a spiritual power any more than it is. In such a manner
 physical sciences "indicate" that there is a God, but such
 "indication" is not proof. The spiritual way, on the other
 hand, is direct, for it is right when he claims that we only see the
 spiritual nature of the universe, and in no way do we see
 that. Therefore we have no right to doubt God. On the other
 hand, proof of God requires that we show how impossible for him
 to be other than every rational mind that accepts him. Proof
 must show that we can have no consistent thought of the universe
 without him, that God must enter in order not to contradict
 known realities, and must retain every significant aspect of

B. Empirical Study of the God Concept.

Only through empirical study of it can we understand the God concept. The empirical study of the God concept attempts to review the experience of men in actual use of God instead of trying to proceed in terms of abstract reason to determine the nature and meaning of God. The theory of duality of mind and object made God either a product of the mind only, or else an exterior object which the mind could not know in any positive manner. Kant and prevailing schools of theology since his time held that it might be that God existed outside the range of definite knowledge. The empirical study first goes back to the problem of existence and inquires concerning the nature of God. It seeks to discover the nature of God by reviewing the history of religion and racial cultures. It thus finds that the gods of all religions are the life-process itself, idealized and personified. Gods bear the marks of the habits and moral character of their worshippers. When his people change profoundly he changes in the same way. Be they militant or peaceful, a monarchy or democracy, etc., he keeps step with them. When men are divided into many groups there are many gods. When men are more unified they tend to have a god or gods in common, or to allow or favor each other's gods. As humanity approaches unity God becomes more and more the God of the whole universe, material and spiritual. He is thought of as the soul of social values, the embodiment of ideals, the reality of the good and the beautiful, the meaning of the world. Thus we solve the problem of God's existence. His reality is given in the living experience of all socially minded people. The reality of God is the same as that of a people, being perhaps greater,

but of this kind. As an illustration we may notice the reality of one's Alma Mater and of Uncle Sam, entities having a being and reality above any individual belonging to them. (27)

Religion and religious institutions spring from the impulses and desires of men. One of the main tasks of the psychology and the history of religion is to discover how this may be. For this task a genetic study is required. We must take account of the total genius, concrete history, and complex environment of the people in trying to understand their religion. (28) The meaning of God may best be discovered through the history of religion and social psychology. (29)

We have seen that Ames accuses the theory of the duality of mind and object of making God either a product of the mind only, or else an exterior object which the mind could not know in any positive manner. Before pointing out how Ames himself falls into the fallacy of making God a product of mind it will be well to point out that he over estimates the force of the dilemma he has called attention to in his argument. If God is only a product of mind, and of human mind, then that is a serious objection, but if he is an exterior object no great difficulty follows. All that is ~~except~~ our subjective self is exterior to us. The material world is composed of exterior objects, which, logically, should be much more difficult for us to know than it should be for us to know a personal God. A personal God is of kindred nature with our personality, but material

objects are of an entirely different substance and realm. How can there be any relationship between materialless consciousness, or selves, and material objects? Yet not only do we base our lives upon the assumption that such relationship is possible, but the difficulty does not seem to trouble Ames in the least. To doubt that we can know exterior objects in so complete and satisfactory manner that we may base our lives on this assumption is to fall into skepticism. Skepticism is self refuting, at least on the basis of pragmatism, which Ames represents. The skeptic says that we can know nothing, but this means that he cannot know that we cannot know, for if he knows that we cannot know he at least knows that we cannot know, and at once he has demonstrated that we can know. Moreover, to take skepticism seriously would mean that it would be useless to plant crops, build homes, or do any of life's tasks, for we know not what the morrow will bring or whether our tasks will bear fruit. If epistemological dualism is as objectionable as Ames pretends, resulting in inability to know the external, then Ames should conclude that it is useless for him to expound at length about his theory of God, for he can neither prove nor know that there is any other being in the world to hear or read his words. In making the cosmic system his God Ames decidedly accepts epistemological dualism and at the same time denies that it is any serious barrier to knowledge. If we can know material objects so thoroughly that we can live our three score and ten very successfully on the basis that we do know the external, surely we could much more know that which is not foreign substance, but kin in substance to our selves, personality, which is the nature of a personal God. Thus Ames's argument falls to the ground. It is as disastrous for Ames as for anyone else, but life itself disproves it for all.

Ames says that God includes men, the social process, and the material world. In consideration of his empirical position Ames cannot consistently say that there is any personality back of the material world, for such an assertion, empiricism holds, cannot be empirically proved. The personality of the social process, as far as empiricism is concerned, is limited to the personalities of the individual human beings within the social process. If Ames is consistent he must admit that empirically God is not discoverable in any one of the elements which he has listed as composing God. As an empiricist Ames can find no element in the whole which was not in the parts. Immediately when he says that the sum of men, social process and material world has a personality which the parts did not possess he is inconsistent with his empiricism, for no such quality is evident in the universe except in individuals. Ames takes elements, which taken alone on the basis of his empiricism are not God, adds them up, and calls the total God. Since some of the elements are personal he says the total is personal. This is no more true than it is to say that a large white population is a negro population because it has a few negroes in it. If God is anything he has an existence, an entity, of his own, and he cannot be constructed out of elements which are not God. If Ames said that the particulars were products, or thought processes, of a personal individual I would find no objection. But he proceeds the other way. He has no unity or supreme personal individual to start with, but rather he adds up a group of elements and attributes unity, individuality, and personality to the whole, calling it God. In attributing personality to the whole he makes the mistake of attributing

... says that the social process, and the material world. In consideration of his spiritual position, we cannot consistently say that there is any... back of the material world, for even an assertion, spiritual being, cannot be spiritually proven. The personality of the social process, as far as spiritual is concerned, is limited to the personalities of the individual human beings within the social process. It does in consequence no more than to say that spiritually God is not distinguishable in any one of the elements which are listed as comprising God. As an explained man can find no element in the whole which was not in the parts. Immediately then we say that the sum of man, social process and material world was a personality which the parts did not possess as in individuals when the spiritual, for no such unity is evident in the universe except in individuals. These latter elements, which taken alone on the basis of his spiritual are not God, and when taken up, and make the total God. Since none of the elements are personal in any the total is personal. This is the true fact that it is to say that a single white population is a Negro population because it has a few Negroes in it. If God is anything he has no existence, no reality, of his own, and no cannot be constructed out of elements which are not God. It was said that the personalities were persons, or things, or a personal individual I would find no objection, but he proceeds the other way. He has no unity or essence personal individual to start with, but rather he adds up a group of elements and attributes unity, individuality, and personality to the whole, calling it God. In attributing personality to the whole he takes the measure of attributing

to the whole qualities of the parts which are not empirically discoverable in the whole. As will become evident in the course of this study he not only calls this whole God, but feels that it is so constructed that it helps to accomplish individual values. Thus he feels that it is friendly and on this ground builds up an affection for it. We have seen that Ames accuses the theory of duality of mind and object of making God either an unknowable object exterior to the mind or only a product of mind. I have already pointed out the fallacy of Ames's accusation that the theory of duality may make God an unknowable object exterior to mind. Now it seems evident that Ames himself falls before the other horn of the dilemma. He has constructed his God without adequate empirical data, nor does he offer any theory which permits him so to proceed. Empirically the external reality is no such personal being as Ames feels his God to be. As an illustration of the fallacy Ames falls into it will be well to consider one of the qualities which he includes in his "universe God."

Ames feels that the universe, among other personal characteristics, is friendly. As an empiricist he has no basis for such a feeling. A rock may be ever so useful in helping to keep him warm when placed in the wall of his house, but that rock has not the slightest feeling of friendship for anyone or anything. An empiricist can find no element of friendship or personality in a rock. In this same way the universe as a whole is not friendly as far as we can empirically discover, but only useful. As far as we can empirically discover the universe as a whole has no personal characteristics. It is neither friendly nor unfriendly. Empirically

the only personality within the universe is the concrete personalities of the particular individual personalities within the universe. Furthermore, the social process is not personal. There is no such entity as the social process which has consciousness. Different individuals having consciousness so act and speak and think as to bring about other types of acts, words, and thoughts, and this change we call the social process, but as a concrete particular entity it does not exist. Thus it can not be personal. Each individual can be conscious, but empirically no consciousness is discoverable in the whole apart from the parts. Ames himself says:

"It seems scarcely necessary to add that this emphasis upon the social character of religion does not mean that it is not an experience of individuals. All social life is of course an affair of individuals. 'Society,' abstracted from individuals, or conceived in some overhead manner, is non-existent." (30)

Thus in attributing to the whole elements not empirically discoverable in the whole as a whole Ames makes his God only a construction of the mind, having no objective existence on the basis of Ames's empirical and positivistic philosophy.

The only personality which the universe is the conscious
personality of the individual. Individual personality
within the universe. Furthermore, the social process is not
personal. There is no such entity as the social process
which has consciousness. Universal individuality is
consciousness as not and there is no other than
what types of self, other, and social, and this change is
not the social process, but is a concrete individual entity
it does not exist. There it can not be personal. Hence

Individual can be conscious, but negatively to consciousness
is attributable to the whole apart from the parts. Hence
himself ways:

It would be necessary to say that this statement
upon the social character of religion does not mean
that it is an expression of individuality. It
means that it is an expression of individuality.
'Sociality' is attributed from individual, or conversely
is not derived from, the individual. (30)

There is attribution to the whole elements and negatively
discreetness in the whole as a whole and ways are the
only a representation of the mind, having no objectivity
existence on the basis of social entities and personality
philosophy.

IC. Evolution of the God Concept.

Among the Hebrews and Greeks the concept of God advanced from animal to human god and from local to universal god. In this last stage God is thought of as over all and upholding the universe. Beginning with Descartes modern metaphysics has undertaken to deal with this idea of God as an independent object. William Robertson Smith has shown that originally the Hebrew gods were totemic gods, and only after generations of prophets had labored to establish gods of human characteristics was religion so purified. When the life of the people depended largely upon animals they represented their gods as animals. When the existence of the people depended more largely upon human leadership and accomplishment they began to humanize their gods. The same process took place among the Greeks, according to Gilbert Murray. (31)

Science has made fruitful investigations in religious phenomena, showing in part the elements involved in conduct and belief. Science has revealed much concerning belief in God and in immortality. It has shown that these beliefs are related to the education and social status of the respondents.

(32) Religion is a social process. In studying it we need to use the point of view and method of the social sciences.

(33) Religion arises as a phase or quality of the complex life of the human spirit in its idealistic outreach. Religion is continually subject to restatement under the influence of the flowing stream of this complex life of the spirit. (34)

The fact that Ames's concept of God is so changeable, that that which he calls God is so dependent upon human thought, strongly suggests that his God is nothing but a concept. His God always corresponds exactly to human concepts,

and as there is no external reality to which either his God or his concept of God corresponds, at least as far as we can determine, we are bound to say that his God is wholly subjective, simply a mental construct. If Ames should reply that this argument is not valid, for all our concepts, including our concepts of God, are changeable, I would point out a fundamental distinction. Although metaphysicians feel that there is an ultimate cause back of reality, and are concerned to discover this cause, they understand that the opinions of each generation will have to be modified in the face of new data and thoughts discovered by the next generation. Thus their concept of God changes. But they feel that somewhere there is a true reality which is for them God, and their ideal goal is to gain a concept of God which will exactly correspond to the true reality. This changeless concept is the goal. It would no longer correspond to its objective reference if it changed. This would not make God static, for one of the elements of the concept would be the growth of God as that growth would take place in eternity. On the other hand, Ames's concept of God would never achieve correspondence to an objective ideal. Its very nature is not to achieve the totality of truth, complete, absolute, for all time, but to change with each wave of social sentiment, with each advance or regression of mankind until men shall be no more. It does not look ahead to discover God as he really is, but it says that whatever the concept is that is God. Instead of trying to make the concept correspond to God, Ames makes God correspond to the concept. Edmund H. Hollands says that according to the view presented in Religion the god of religion is made rather than given. He is neither transcendent nor self-subsistent. (35)

III. GOD.

A. Empirical Definition and Proof.

Empirical search is unable to find God, or to assign any spatial locality to him or his residence. This inability to prove a transcendent God led to various theories of an immanent God. But nowhere has God been found as one definite object or observable fact within the known world of phenomena. The question, Where is God? is replaced by the question What is the nature of God? God has not been discovered as an object outside or inside the material universe. Possibly a more fruitful course may be to inquire whether God may not be more truly and more fully understood as the reality of the world in certain aspects and functions. The order and system which is part of the universe is an aspect or element of God. Instead of trying to deduce a First Cause from the reality of seeming design we should be content with the reality as we have it. This very order and beauty and design is not an indication of a God on beyond and causing it, but is God. The old idea of design pointing to a First Cause did not satisfy, for the question of who made the First Cause still remained. We should take the reality we have, in all its goodness, and let that suffice. Doubtless this reality is finite and means that thus we must be content with a finite God. Yet loyalty to God does not demand that his perfection be demonstrated.

There is both hate and love in reality, but God is not equivalent to all reality. God is the reality of the world in certain aspects and functions; he is reality selected. God is the world or life taken in those aspects which are consonant with order, beauty, and expansion. He is reality manifesting the functions of intelligence. Love, but not hate,

is identified with God. God is only where love is, and where love is there God is. God as love is near to everyone of us, and in love we live and move and have our being. This love is personal, intelligent, and active in the living world of actual reality. In saying that God is reality idealized we do not mean that he is fabrication or imagination, but selection. The elements selected are empirically discernable in reality. Love is present in both animals and men. Thus reality in its most inclusive and far-reaching significance manifests love. This empirical fact is the basis for the religious interpretations of reality as God. Any conception of the world without love is inadequate and empirically untrue. In this same way other attributes of reality may be shown to be included in God. Intelligence and rationality are parts of life. Religion makes this wisdom a part of God. Through its rational beings the world carries on rational processes, thinks, reasons, understands. The fact that there are rational beings is sufficient proof that rationality is a part of reality, and idealized is part of God. Thus God is present in the daily and commonplace experience of living. The qualities of his nature are order, intelligence, and love, nor does this nor any statement exhaust the divine nature of the world. But this empirical statement is the realm of the actual and verifiable. For it reality is loving and lovable, known and knowable, orderly and ordering. Thus accepted it may give to life a genuine appeal, affording guidance, comfort, and rewarding tasks. Reality is understanding and responsive as well as dependable and friendly. God helps us to bear life's burdens and make life's decisions.

Only by order, intelligence, and love are sanity and

is identified with God. And is only known by love, and
where love is there God is. God is love in that everyone
of us, and in love we live and move and have our being.
True love is personal, intelligent, and active in the living
world of actual reality. In saying that and in reality
identified we do not mean that he is restricted or limited
for whatever. The eternally existing and eternally identifiable
in reality. Love is present in both animals and men. This
reality in the first instance and the second instance
manifests love. This eternal love is the basis for the
religious interpretation of reality as God. And the basis
of our world's religion is that love is the basis of all things.
In this sense, the eternal reality of reality may be known to
be included in God. Intelligence and reality are parts
of God. Religion means love which is part of God. Through
the religious faith the world enters in eternal presence
with God, transcending, transcending. The fact that there are
eternal beings in various degrees of reality is a
fact of reality, and reality is part of God. True God
is present in the daily and continuous experience of living.
The perfection of his nature is God, intelligence, and
love, and these are not any abstract concepts and divine
nature of the world. But this eternal reality is the
basis of the eternal and verifiable. For its reality is living
and real, known and knowable, present and eternal. This
reality is not given to us in a general sense, offering
evidence, reason, and scientific facts. Reality is what
eternal and responsive as well as dependent and friendly.
God calls us to love his world and his life's decisions.
Only by order, intelligence, and love we can see

achievement possible, and this order, intelligence, and love bring a positive pleasure. Thus it seems that these are true attributes of reality. The human desire that moral ideals may triumph is evidence of the presence and will of God. The hearts who love him separate the world's evil from God, and he is for them omniscient, omnipotent, complete, and absolute perfection, the perfect person. (36)

If the good in the universe leads to a concept of God, why is it not just as logical to say that the evil leads to a concept of the devil? Ames might answer this by saying that the evil is only apparent. The seeming evil is only a stage in the good. Ames does say that this is the attitude of the religious man toward evil. He does not believe that evil is really the victorious factor in the universe. Good will ultimately conquer completely, and is always in control. Evil may even be an illusion, having no real existence. Good is coherent, evil incoherent. In addition see pages 13, 27, 28, 36-37, 39, 43.

For a further refutation of Ames's empirical definition and proof of God see pages 22-24.

B. Infinite.

The religious man sees himself and the world as involved in a vast set of cosmic relations. Each act, each seemingly lone fact is a part of and connected with the whole. Out of the past surge streams pregnant with meaning for the future. All is a connected whole, and science makes the cosmic connection loom still more vast. The religious man feels himself to be in the presence of the infinite. His conduct is loaded with meaning for the whole. Life possesses dignity and moral worth. He is the child both of time and of eternity. In sky and sea he beholds the beauty of God. As his soul faces the ever extending horizon reverence and deep humility awaken within him. Although his smallest movement may affect the whole, he knows he is but a small part of this vaster life, and he is filled with the "feeling of dependence." This is one sure mark of difference between the religious and the non-religious man. For some these sublime and tender emotions do not exist, or if they do they are choked at birth, or before. Some scientists, being unable to verify these matters by laboratory methods refuse to acknowledge their validity. It is impossible to prove religion to the man who has not experienced it. The religious man comprehends something of his connection with the whole of creation. His soul soars and descends to the highest and profoundest emotions. Love and fear are his by turn. Life is precious and serious. In every event he sees possibilities of both the love and the wrath of God. But he feels that God is on the side of the right and good as is felt by man's deepest sense. At least he believes that the world includes or is capable of supporting a moral order.

The religious man sees himself and the world as involved in a vast web of causal relations. Each act, each seemingly insignificant part of and connected with the whole. Out of the past, every spiritual problem with meaning for the future.

All is a connected whole, and because makes the cosmic

connection from which all else flows. The religious man feels himself

to be in the presence of the initiative. His conduct is loaded

with meaning for the whole. His possessions dignity and moral

value. He is the child born of time and of eternity. In every

act and he beholds the beauty of God. As his soul faces the

ever extending horizon of reverence and deep humility awakes

within him. Although his smallest movement may affect the

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as told by man's deepest sense. At least he believes that

the world is better or is capable of supporting a better order.

The truly religious devote their lives with a mighty zeal to that which they believe to be right. The pain and perplexities of life they bear lightly, as unrealities of but a moment, and under it all, and through it all, theirs is that peace which passeth understanding. The religious person feels that in the long run all will be well, refuses to look on the dark side where so much is beautiful and good. The religious person is essentially an optimist. The higher forms of religion give the individual a sense of intimacy and security in the midst of flux and immensity. Yet these higher religions stress personal responsibility, and make clear the truth that true worth is in the heart. On the heart depends acceptability of men with God. The individual may thus feel that in his own right he is securely allied with the divine. "He is the child of a beneficent providence which guards and sustains him with infinite care"(37)).

Yet the individual is not a law unto himself. Individuals are dependent upon association for their experience of religion. There is ground for believing that the God with whom the individuals commune is mediated through the Spirit of their associated life. Without the nature and direction of that communal power they never could have come to know God nor the sense of participation in his beneficence and goodness. Yet religious values do not depend upon an understanding of them. Rather they are often dampened by investigation. To the religious God is as the most intimate friend and companion, chastening those whom he loves, loving with a tenacious love, even though one wander far in sin and shame. "Our Father" has a meaning wherever men are found. (38))

For my criticisms of Ames's "universe God" see pages 22-24.

1. The Largest Whole.

The group to which we belong, whether play group, family, nation, or whatever it may be, seems for us to have a kind of oversoul, an existence over and above the individual members of the group. This whole is in part the heart, soul, attitude, being, of the group as a group instead of as individuals. It is a larger whole, continuing on after the old members may have been entirely replaced by new. The individual stands in a definite "self-other" relation to this whole, as he stands in such a relation to other individuals. In religion the self stands in such a "self-other" relation to the largest whole, or universe, which then becomes God. This "other" is of the same nature as the lesser "others" constituted of social groups. This largest "other" is as real as state or family, having the substance of the actual world of things and people, history and projected action. For philosophy it is the Universal or Absolute, for science it is nature, or life, for religion it is God. Whatever the "other" may be, whether person, family, humanity, universe, or some other object, it is reality vitally and impressively functioning in the behavior and emotions of the self. Our love for God is as sure and intelligent as is our

love for our country or Alma Mater, but deeper and of more consummate affection. However, the religious man knows that there are evils in the world, but he knows also that there are good, happiness, and some righteousness. These worthy qualities he identifies with the divine. He does not think of God as the equivalent of all that is, but as the ideal being who seeks the realization of the good. Evil may be regarded as unreal or transient, as a stage in the process, or as an incident in the unfolding of the ideal. "God is the power which makes for righteousness." This concept of God is contrary to the pantheistic notion of an absolute, static reality, complete in-itself. (39) itself.

This "other" that Ames sets forth as God has no existence outside of human consciousness. The universe is composed of concrete particulars, and even if the whole is a unity it is only such in the sense that the parts work together for a common end. No one ever experienced such an "over-soul" as Ames speaks of. We only experience particular elements produced by particular entities within the collection of entities. Furthermore, the whole is not personal, as Ames's theory tries to assume. Personalities are concrete, particular, individual entities, not conglomerate abstractions such as that which Ames describes as the "spirit of the whole." We really feel that Brown, Smith, Jones, etc. are all friendly toward us, that they can be depended upon to help us when we are in need, that they will observe the rules of justice and love in dealing with us, and that they expect us to do the same in dealing with them. We do not feel this way about some abstraction which is neither Brown, Smith, or Jones, but which in some mysterious way is the result of them all. This would seem to be proved when we renounce the

have for the country or else water, but I suppose and of course
common sense reflection. However, the principle and the fact
there are evils in the world, but we cannot help them and
good, happiness, and some righteousness. These things
be identified with the world. We have not time to do so
the equivalent of all that is, but we have the ideal being and means
the realization of the good. Well, we have suggested an answer
it is not, as a thing in the world, or as an incident in
the history of the world. "God is the power which makes for
righteousness." This concept of God is contrary to the
pantheistic notion of an absolute, static reality, which
is itself a thing.

This "other" that we have found in God is an existence
outside of human consciousness. The universe is composed of
concrete particulars, and even if the world is a unity it is
only such in the sense that the parts work together for a common
end. It is not experienced as an "over-soul" as some speak
of. We only experience particular elements produced by particular
causes within the collection of entities. Furthermore, the
whole is not personal, as some have tried to assume.
Personalities are concrete, particular, individual entities,
and each one is associated with a life which is described
as the "spirit of the whole." It really is not that brown, white,
black, etc. but all differently colored so that they can be dependent
upon it. It is not as if we are in God, and that will destroy the
value of justice and love in dealing with us, and that may
expect us to be the same in dealing with the world. We do not feel
this way about some abstract entity or neutral power, which
is Jesus, but which is some experience which is the result of
them all. This would seem to be proved when we remember the

group composed of Brown, Smith, Jones, etc., and ourselves, because they all turned out to be undesirable companions. No matter how much we admire the constitution of the club, or previously liked the group, we reject it when we find that Brown is dishonest, Smith is selfish, Jones a snob, etc. In short, if the majority of the individuals in our group are helpful and give us satisfaction we have an affection and feeling of dependence upon these individuals, but on them as individuals, not as a group. Thus again we find that Ames's concept of God has no objective reference. That which he calls God exists only in human consciousness. There is no such objective reality.

2. The Spirit of Living Beings.

"God is the Spirit of the world of living beings, taken in their associated and ideal experience. God includes the so-called material world which is the stage of their action and the condition of their existence, and God signifies also the order of their intelligence and conduct. He is the grand total, living process, in which they live and move and have their being. Men cherish this corporate life..... God is their world, idealized and personified in accordance with their deepest, most spiritual insight and endeavor. He is as real as their own nature, and as vast as the unmeasured and inexhaustible implications of their aspiration and imagination. With every discovery of science and every increment of knowledge God is better known, more profoundly revered, more definitely and vitally experienced." (40)

God is the spirit of a people, and in so far as there is

group composed of Brown, Smith, Jones, etc., and others, because they all turned out to be unaccountable persons. No matter how much we admit the composition of the club, previously asked the group, we reject it when we find that Brown is dishonest, Smith is selfish, Jones a snob, etc. In fact, if the majority of the individuals in our group are selfish and give us satisfaction we have an attraction and feeling of dependence upon these individuals, but on them as individuals, not as a group. Thus again we find that Aze's concept of God has no objective reference. That which he calls God exists only in human consciousness. There is no such objective reality.

3. The Spirit of Living Beings.

God is the spirit of the world of living beings. Taken in their associated and ideal existence, God includes the so-called material world which is the stage of their action and the condition of their existence, and God signifies also the order of their intelligence and conduct. He is the grand total, living process, in which they live and move and have their being. Man creates this corporate life.... God in their world, idealized and personified in accordance with their descent, most spiritual insight and endeavor. He is as real as their own nature, and as vast as the unmeasured and inexhaustible longings of their aspiration and imagination. With every discovery of science and every increase of knowledge God is better known, more profoundly revered, more definitely and vitally experienced. [50]

God is the spirit of a people, and in so far as there is

a world of humanity, God is the spirit of the world. (41)

J. B. Pratt, author of The Religious Consciousness, has well defined religion as "the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies." Whatever symbol a people may use for its god, the substance of the idea of their god, the objective reality, is the Spirit of that people. God's will is enforced through the commandments of social custom. Pratt calls this conception of God "subjective." But it surely is not subjective in the sense of being individualistic. Neither is it a "mere" idea, occurring simultaneously in the minds of a number of men. (42)

Ames seems to think that God is not one definite being, but that God varies according to the variations among his different peoples and followers. God really is what the individual or people feel him to be. In saying that the God of men is their world, idealized and personified in accordance with their deepest, most spiritual insight and endeavor, Ames not only means that men take God to be such, but that he actually is such. This means that Ames thinks that when we eliminate the anthropomorphic creeds, in which no thinker really believes, God is really just the cosmic whole. We have a mystic feeling that this whole really is to us somewhat as another personality. Even the sun and the showers, the beauty of flowers, and the soft snow blanketing our last resting places in the quiet bosom of our kindly earth mother, to say nothing of ~~of~~ human friends and loved ones, all seem to say "Child, it is all for thee, these are the tokens of my love for thee." And so, as Ames would say, we are right in thinking of it all as a person, and, although many of us cannot with Ames call

a series of questions, and is the spirit of the world.

J. H. Pratt, author of the William Lloyd series, who

will publish a series of books on the various and social aspects of

individuals in connection with the world of power which

they possess as having ultimate control over their interests

and interests. "The world of power" is a series of books for the

world, the substance of the time of their own, the objective

world, is the spirit of their people. This will be followed

by the series of books on social control, first in the

series of books on "The world of power" and it will be a series of

books on the world of power, industrial, political and social

books, covering the world of power, the world of a number of years.

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it God, we do in it see God revealed.

Man grows his religion out of the depths of his life, instead of gaining it through divine revelation. Religion arises from men themselves. (43) Like society, family, state, industry, and their forms and organizations, religion and its forms and organizations are ultimately voluntary associations for the better realization of common wants. Their foundations and sustained meaning are in the human spirit, and without significance except as they express and satisfy human spirit. (44)

C. Finite.

Accepting the empirical good, beauty, and order of life as God means a finite God. We have a finite world or no world at all, and a finite God or no God at all. Loyalty to God does not depend upon his demonstrated perfection. (45) Since the idea of God held by any people is a reflection of their life and culture God grows with growing cultures. Thus, not having reached the limit of growth, God is finite. As the personified, idealized order of reality God shares in any development of that order. But although he is finite, God is as vast as all reality. (46)

An empirical estimate of life secures the conviction that the whole of things is modified by the activity of each factor. Thus the individual is important in determining the fate of the universe. In connection with the failure or success of the kingdom of heaven the individual has responsibilities. Human devotion and labor count in the vast scheme of things. God needs our help. He is not absolute and self-sufficient. Neither are individuals merged and lost in the infinite, but each may accelerate or hinder God's victories. Religious faith views men as instruments, aids, and allies in the realization

And these are the things that are the basis of our life.

Instead of going to the other extreme, religion.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

C. The Future.

Looking to the future, we see a world of peace.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

(12)

And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

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And these are the things that are the basis of our life.

And these are the things that are the basis of our life.

of the divine will, which they find, at least in part, in the will and purpose of individuals. Human devotion and labor count in the vast scheme of things, hindering or accelerating the fulfilment of God's victories. By this faith men share responsibility in the success or failure of the kingdom of heaven. The self is a part of the universal, of the great "Other." However, some religions, lacking empirical insight, think of God as independent of human effort, as self-sufficient. In these religions the individual is lost in the infinite. (47)

As the Common Will, experimenting through the deliberations and ventures of social organizations and incarnating himself in institutions God is concrete and accessible. (48)

Ames agrees with William James in holding that God is finite, and desirably so. Both feel that human freedom is possible only if God be finite. Ames also agrees with James in feeling that men must cooperate with God if the kingdom of heaven is to come. God needs human help. These agreements are also common to the best thought in the personalistic philosophy, especially that of Professor Edgar Sheffield Brightman.

of the divine will, which they find, at least in part, in the
will and purpose of individual. Human reason and inner
conscience is the great source of change, knowledge or knowledge
the fulfillment of God's will. In this sense man shares
responsibility in the process of the divine will, as the divine
purpose. The will is a part of the universal, as the divine
purpose. However, some religions, including Christian, Jewish,
Islam of God as independent of human effort, as self-sufficient.
In these religions the individual is lost in the divine. (47)
In the German will, experiencing through the divine
and freedom of moral responsibility and freedom of himself
in freedom and is human and responsible. (48)
Some agree with this view in saying that man is
finite, not infinitely so. But that man's freedom is
possible only if God is finite. And also agree with the
in saying that man must cooperate with God in the kingdom of
heaven is to say. And needs human help. These are the
and also agree in the best meaning in the personalistic
religion, especially that of Protestantism and Catholicism.

D. God As Reality.

1. God and Nature.

H. W. Schneider says that protestants will prefer to call the religion of Ames's Religion naturalism or humanism, although Ames carefully avoids the distinction between man and nature implied by these labels. Schneider quotes Ames as saying that God is not supernatural. God is wholly natural, as are ideals. "Natural" implies an opposition between the natural and supernatural. Thus the term may be dismissed. Each term implies the other, nor can one properly be used without the other. If it is to express all that is experienced "natural" must be synonymous with real. But so used the natural includes the ideal, mental, and spiritual. Schneider quotes Ames as denying that we may drop one term of a dualistic conception while retaining the other. Many modern humanists commit this fallacy. Failing to find other than empirical values they turn to a naturalistic humanistic interpretation of the world. They deny God and the supernatural. As a result they have a truncated world, the lower half of the old dualistic order. In spite of themselves they separate man from nature. They leave their humanistic realm suspended between matter and the vacancy left by the removal of the old supernaturalistic deity. Rather, the empirical view should lead to a recognition that there is one process of life from the lowest to the highest forms, ever emerging in new creations

Schneider points out that the religion of Ames is a humane religion, a religion of social progress, the worship of order, intelligence, and love. Since the fact of progress is as much a natural as a human fact the universe contains something divine. These **ideals**, with the effort in their

3. The new world.

4. The new world.

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28. The new world.

realization, are as real as any fact can be. They are God. But they are not the only reality. Though the devil receives small notice in Religion he is as real as God. Both are finite. Both may be fleeting in comparison with the endless motions of the material universe. But both are empirical realities and active forces. According to the religious theory set forth God is selected by his worshippers from the world. (49) (From data found on page 13, etc., I think Ames would deny Schneider's assertion that the devil is as real as God.)

Durkheim, in his Elementary Forms of the Religious Life, and Cornford, in his From Religion to Philosophy, have well argued that the cosmos is socially determined. In agreement with them is Kant's theory that nature is phenomenal. Nature is not subjective in the sense of being only an image in the brains of men. Rather objects as known are objects of social usage and convention, matters not only of fact, but also of value. We ourselves largely determine what nature is for us. The picture of a Deity creating the universe and all its contents has little if any place in a genuinely scientific world view. The abstract metaphysical question of the beginning of life is probably beyond our power to answer. Nature is a tool for the great ideal ends of religion. Man is no longer dumb before nature, but it has become increasingly flexible and subservient to social requirements. Natural phenomena and disasters are no longer blamed on God, but are seen as resulting from natural causes. (50)

Our concept of nature is largely determined by our social experience. There is a very real truth in Durkheim's view that the cosmos as we see it is a social affair, dependent upon society. It occurred to Kant that we should regard

nature as conforming to the laws of our pure, a priori, synthetic judgment, or thought. Idealism, probably the most dominant school of philosophy since Kant, conceives the physical world of space and time according to the law and temper of our own intelligence, rather than in ~~terms~~ of things as they are in themselves. Thus God as the Spirit of the Group, as the Common Will, with its idealizing tendency, ~~is~~ not unrelated to nature, but is supreme over it. God conceived in social terms is not inconsistent with the conception of God as the God of nature when nature is thought of as socially conditioned. (51)

E. H. Hollands points out that according to Religion God is the spirit of the group, its common purposes and living activities, conceived as continued into and supported by at least some of the forces and powers of the world at large. God is the idealization of a selected part of reality, including mankind and an indefinite range of nature beyond man. He includes that part of nature which in experience shows a degree of orderliness, love, intelligence, and rationality. Idealization means selection rather than fabrication in this instance. God is those aspects of the world and of life which are consonant with order, beauty, and expansion. (This is set forth in Religion, p. 154.) (52)

In the presence of science and critical examination of man's ideas of himself and his world, it is apparent that no scientific or logical procedure of thought can establish the existence of a god who is the master creator. Kant's conclusive criticisms overthrew the arguments for a conscious ordering will sustaining every law and every event. At most the argument from design only makes God the carpenter dealing with materials

already given; it does not account for the origin of the material. The minor status of man in the cosmic system largely invalidates the ontological argument. (53)

We have come to regard God as so immanent and dynamic that it seems quite inconsistent to conceive him as honored and gratified by adoration and flattery, such as was formerly offered to tyrants and despots. (54)

For Ames God and nature are one as far as nature is good. God is the good in nature. But the good in nature is all the good in the universe, for all reality is nature according to Ames. Our ideals, loves, hates, are all a part of nature. This is a most logical view for if there is a separation between the natural and the supernatural the natural at once is robbed of all meaning. It becomes a mechanistic and materialistic system, impersonal, unexplainable. It is subject to all the accusations brought against mechanism and materialism. No theistic philosophy can endure a fundamental separation between the natural and the supernatural. One need not read far in Ames's writings before he can discover that Ames holds nature in high regard, a friend and helper to man, so constructed as to support man in his life activities. Also see pages 30-33, 43-44, 49-52.

2. Objective Reality.

Professor Leuba holds that there is no objective reality corresponding to the term "God." God is distinctly an objective reality, not simply a subjective image or concept; he is even more than subjective reality, he is objective reality. God is experienced reality, rather than an anthropomorphic concept or metaphysical being of anthropomorphic type. He is the reality of a social process belonging to the actual world. God is reality, inclusive, and ideally evaluated, and not to be thought of apart from that reality. (55) In numerous criticisms, such as those on pages 22-24, I have tried to show that Ames's God is not objective.

already given it does not account for the origin of the

material. The whole matter of man in the social system

largely illustrates the ontological argument. (103)

We have seen in regard to the treatment of the

that it seems quite inconsistent to consider him as

and justified by education and training, such as was formerly

offered to slaves and serfs. (104)

For man's God and nature are one as for the nature of God.

and in the good in nature. But the good in nature is all the

good in the universe, for all reality is nature according to

man. The ideal, love, nature, and all a part of nature.

This is a most logical view for it shows a separation

between the natural and the supernatural, the natural as one

is typical of all meaning. It shows a separation and material-

istic system, impersonal, unchangeable. It is subject to all

the conditions through which material and immaterial. No

material philosophy can secure a fundamental separation between

the natural and the supernatural. The next step for in man's

existence before he can discover that man's nature is high

regard, a truth and helps to man, to understand as to support

man in his life activities. Also see pages 10-12, 13-14, 15-16.

V. Objective Reality.

Professor Lamb holds that there is no objective reality

corresponding to the term "God." God is distinctly an objective

reality, not simply a subjective sense or concept; he is even

more than subjective reality. He is objective reality. God is

objective reality, rather than an anthropomorphic concept or

anthropomorphic idea of anthropomorphic type. He is the reality

of a social process belonging to the social world. God is reality

objective, and reality evaluated, and not to be thought of again

from that reality. (105) In human existence, man as man on

pages 11-12, I have tried to show that man's God is not objective.

3. Reality Idealized.

Many discerning souls no longer seek God outside the world in the unknowable, nor in the realm of physical nature. Rather they find God in the associated life of men. God is love, serving, suffering, healing love, binding men together for the common good. Every constructive, fruitful organization of people is a means of studying the divine, nor is it an accident that we think of great social entities as great personalities. Our college, city, state, and nation all have a personality, calling out our affection and loyalty. We go so far as to give faces and figures to nations. Thus is it not natural for us to sum up the meaning of the whole of life in the person and image of God? This seems inevitable. This seems the most natural and simplest way to represent to our minds and wills the moral values and the spiritual realities of life. Our personalities are influenced by contact with persons both real and ideal. "God is the Great Ideal Companion." Communion with him gives new appreciation of all that he signifies to us. "He is then identified with Strength and Wisdom and Nobility." Loyalty to him is striving to adhere to all that he means to us. We tend to develop the image of some revered person to the point where it serves as the most vivid symbol of the divine. Thus we see God in Christ Jesus and this is a large source of the comfort and contentment given by Christianity. In Jesus God comes nearer and takes the form we can grasp and utilize.

The persons of the religious drama, men, Christ, the Holy Spirit, and God, cannot be separated from each other. Together they form an organism. No one of these elements can live without the others, nor without the whole. The self grows by interplay with other selves, and could not exist without them. Over and above the particular persons composing one's

Many thoughtful people in the world are looking for a new social order.

In the meantime, the world is full of people who are looking for a new social order.

One thing is certain: the world is full of people who are looking for a new social order.

Another thing is certain: the world is full of people who are looking for a new social order.

Every country is full of people who are looking for a new social order.

People are looking for a new social order, not just in the world, but in every country.

That is why we are looking for a new social order, not just in the world, but in every country.

Our country, like every other, is full of people who are looking for a new social order.

Our country, like every other, is full of people who are looking for a new social order.

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Our country, like every other, is full of people who are looking for a new social order.

Our country, like every other, is full of people who are looking for a new social order.

group or country or world is the feeling of the entity of the group or country or world itself. Each class possesses an individuality for which the members have loyalty and reverence. This individuality has an objectivity and permanence above and beyond any particular persons in it. It transcends them, yet is in and through them. "If this be the nature of God as the Ideal Socius, then he too has at least such reality and objectivity. He is the Soul of the world in which all other selves live and move and have their being." (56)

God is good, not bad, reality idealized. The bad in reality cannot be idealized, and so is not a part of God. "The quest for God as an intellectual possession is for a view of the world which can be to some extent rationalized and unified." (57)

Ames's God is the meaning of the whole of life summed up. The fact that we have to sum up this meaning proves that it is not summed up as an objective fact. The use of the word "meaning" implies that God is meaning for personality, and personality is only found in individuals. Meaning can only exist as a subjective content for individual persons. Thus God, as the meaning of the whole of life summed up must be subjective, both because he is "summed up," and because he is "meaning."

Again, in his statement that God cannot exist without man, Ames, probably unconsciously, implies that as dependent upon man for his very being God is not an independent objective being.

4.. The Concrete Universal.

As "Nature" is a concrete universal for science "World" for politics, and "Cosmos" for philosophy, so may not "God" be a concrete universal for religion? A universal is used to gather facts and experiences into a system, and to designate

this system. A universal is more than a class name, it means an organization of factors into a whole. In this same way the term "God" expresses order, purpose, and moral values in the reality of "life" or "world." God is reality conceived as friendly, as furnishing support for man's existence and the realization of ideal ends. The religious man uses God as the standard of reference for the adequacy of specific ideals. In religious thinking God is the "frame of reference," seeing everything, holding everything in his hand, ruling all the forces of the world. Men desire some rule by which they may test their affairs, securing the approbation of the rule for their affairs, or discovering what they should reject. Duty is such a frame and structure of conduct to which specific acts are referred. The religious man uses God this way, as a substantiation of individual conduct by a law or principle which includes and supports it. He is the judge, umpire, and referee. Only by such an objective standard are we able to gain a sense of the relation of things. This formulation of custom into law providing a generalized expression of experience for judging particular acts is thought of as the will and thought of God. (58)

According to Ames, a universal is an organization of factors into a whole. Such an organization can only take place within a mind, and as his God is such an organization it follows that his God is only in his mind, and in the minds of those organizing the factors of reality as does Ames.

5. Social Process.

God is objective reality, not simply a subjective affair. God is the reality of a social process belonging to the actual world. Even as the reality to which the term "Alma Mater"

applies is not a single person, so the reality to which the term "God" refers is not a particular person, nor a single factual existence, but the order of nature, including man and all the processes of an aspiring social life. God is not the image suggested by the word, but a social process belonging to the actual world. The gods of religious experience are not to be understood apart from that experience as abstract isolated entities. Their being is in the action and outreaching of life itself. (59)

A people's national and cultural ideals are symbolized in the majestic figure of their God. God is one with the will and purpose of his people, apart from whom he cannot be understood. The purpose, direction, and moral idealism of a people reveal their God. God needs a people in order that he may not become vague, weak, easily disbelieved. He cannot be known outside of history and living experience, nor has man been able to discover him as a fact among the facts of nature. We cannot demonstrate his being by abstract arguments. But look into the great pulsing stream of history and human lives bound together in great societies and you will find the name and will and power of God (60)

In functional psychology the statement of the genesis and development of an idea carries its own indication of the truth or reality of that idea. History reveals the function and value of the idea in experience. In so far as the idea aids and furthers experience it is true. It is always relative and conditioned, but for this very reason it is real. (61)

In this division we find Ames admitting that God is not a particular person, nor a single factual existence. God is the social process, says Ames. But, as I have tried to

applies to not a single person, as the reality to which the
term "God" refers is not a particular person, nor a single
factual existence, but the order of nature, including man and
all the processes of an evolving social life. God is not the
image suggested by the word, but a higher process belonging to
the actual world. The facts of religious experience are not to
be understood apart from that experience as abstract isolated
entities. Their being is in the action and environment of life
itself. (20)

A people's national and cultural ideals are symbolized
in the religious figure of Jesus Christ. God is one with the will
and purpose of his people, and from whom we learn to under-
stand. The purpose, direction, and moral idealism of a people
reveal their God. God makes a people in order that he may
not become vague, weak, easily dissipated. He cannot be
known outside of history and living experience, nor can he
be known who is different from the facts of reality.
We cannot understand him being in abstract arguments, nor
look into the great religious figures of history and learn from
them apart from their historical and social setting. The more
we will understand of God (21)

In fact, the religious figure of Jesus Christ is the
development of an idea carried to the realization of the truth
or reality of the ideal. History reveals the religious and
values of the idea in experience. In so far as the idea is
and further experience is its life. It is always relative
and conditioned, but for this very reason it is real. (22)
In this relation we find Jesus Christ, and God is not
a particular person, nor a single factual existence. God
is the social process, the whole. But, as I have said in

show, there is no such objective concrete individual as the social process. There is no such objective concrete totality, "which," according to Hegel, (62) "means not any indefinite multiplicity, but individuality alone, the particular and the universal in an identity." The social process is only a mental construct based on particular changes in individual conduct. Thus God as social process is still only a subjective concept, in spite of Ames's statements that he is objective reality.

The will and purpose of a people can only exist in the consciousness of the individuals composing that people, and so as the will and purpose of a people Ames's God is on another count simply a matter of individual consciousness.

The fact that Ames's God bears the stamp of the social and natural conditions under which it originated indicates that his God is subjective, for social and natural conditions so change and differ in different climes and times that no objective reality could ever keep step with them.

That the concept of God is fruitful only proves that it is fruitful, not that it is valid for an objective reference.

6. Personal Reality.

The social and genetic interpretation of the conception of God involves the acceptance of personification and anthropomorphisation as natural and legitimate. Religious ideas thus become akin to poetry and art, but this does not make them untrue or ineffective. (63)

If nature includes man and his works God is the personification and idealization of nature. This personifi-

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cation of the world does not add a foreign element, but recognizes that as well as inanimate matter nature includes living forms; especially it takes account of man with his life and thought. It thus recognizes that aspect which to man is most important and most real. Thus God is actual, objective, but also near and intimate. God includes all the factors which belong to ideal personality: wisdom, kindness, power, informality, charm, mystery, orderliness, beauty, and any other element demanded. One's God is analogous to one's *Alma Mater*, a benign and gracious being toward whom he cherishes deep gratitude for nurture and continuing good will and affection. In turn he is continually devoted to her. She is not merely imaginary, but has objective and tangible reality. She includes dirt, stones, gold, bonds, human beings, information, education, tradition, ideals, memories. She is an airy thing of song and story. She has a character, so well defined that we are able to tell whether or not certain things would be consistent with her spirit. Thought of her comforts, inspires, rebukes, challenges, and suggests standards to be maintained, and she shares with all her children her good name and fame.

The idea of Uncle Sam is of the same character. He is the personification of the United States of America, which reality is made up of all the domains, mountains, plains, forests, highways, cities, citizens, traditions, institutions, and other belongings of the nation. Uncle Sam is recognized as a personal entity, morally responsible, legislating, negotiating, deliberating,

planning, executing his will, building, employing, and holding the power of life and death over millions of people. He may be rich or poor, and may have much or little influence and regard among foreign peoples.

In this same way God is the personified reality of the world. He is more than a mere idea. He has substance, energy, power. God is the common will, the spirit, of mankind. He is seen in men, especially in their benevolent corporate life. The image of God marks the humblest souls and is yet more clearly revealed in the great leaders and saviours of the race. In some measure it is ~~the~~ true of every man that "He that hath seen me hath seen the Father." We construct the ideal personages of our faith after the models given by the individuals we know. (64)

Prayer lays a basis for the sense of a personal relation to the whole order of nature. Nature includes intelligence and becomes an object toward which it is possible to feel the attitudes of intimate and tender relationships. "Prayer is the expression of the sense of being at home in the universe" (65). The expression of this sense strengthens and enhances it. Even an atheistic view of the world would not destroy prayer, for man would continue to pour out his soul to the mountains and seas as he does now in poetry. But prayer as an expression of man's relation to the universe recognizes that the universe not only contains personality, but it endeavors to sum up all reality in terms of an inclusive personal Being.

Prayer is communion with that which the communicant conceives as the supreme power of the universe, the source and being of ultimate reality, the highest and best he is able to conceive. The value of such communion depends upon the individual's conception of God. If he regards God as sympathetic personality he will be strengthened, cheered, uplifted, and urged on to better things

by such a communion. Prayer through the sense of communion, with an ideal personality may strengthen one's morale. It may give one more strength and insight through suggestion for the day's tasks. It may give a sense of companionship, so essential to joyous living. Thus he who prays may become a better member of society, making him more likable, more helpful. By aiding a man to maintain better control, achieve relaxation, think more clearly, and sustain courage and initiative, prayer is certain to have social consequences. If people can be induced to pray for a common end they will be impelled toward the attainment of that end. Prayer is a stimulus to work, and as such is an element in social betterment. Thus prayer not only brings about subjective changes, but it also produces objective effects. Not only does prayer have a reflex effect, but it moves and directs other hearts in widening circles of unknown range. Prayer does not imply a personal God. Some types of religion lack a clear idea of a personal God, but employ prayer. Buddhism, for example, rejects the notion of personality as inapplicable to supreme reality, yet Buddhism emphasizes prayer. Both pantheists and mystics in the western world often combine a denial of a personal God with prayer. Many mystics feel that God transcends any form of personality we know. (66)

To call the universe God, and then say that God has personal attributes because some beings in the universe have personal attributes is to solve the problem in an unsatisfactory and superficial manner. If God is just the universe why call it God? Thought becomes confused and unfruitful when we arbitrarily change the meaning of terms, and assign terms traditionally having other meanings to entities or things which traditionally have been known by other terms than the ones

arbitrarily assigned to them. Thus Ames has no logical right to assign the term "God" to the universe, unless he openly admits that he is a pantheist in the most impersonal sense. Again, it is misleading and false to say that the universe as a whole is personal, or contains personal attributes simply because there are personal elements within the universe. Just because man is personal we have no hint that rocks are personal. True, the universe includes wisdom, kindliness, etc., but these personal attributes are not attributes of the total entity in the sense that it is wise, kind, etc. Even if the whole universe is in every part the consciously willed product of a supreme person, it is not wise, kind, etc. God is the seat of wisdom, kindliness, etc., but the product of his wisdom and other personal attributes, although constructed in accordance with personal attributes, do not themselves have such attributes. God who causes and controls the universe may be kind, and men who live in the universe may be kind, but the universe itself as a whole is not in the least kind, regardless of how useful to men it may be. The usefulness is due to the power that made the universe, and not to the universe itself.

The very fact that Ames has to personify the universe proves that taken by itself the universe is not a person. Our Alma Mater contains personalities in the shape of students, faculty, and other people connected with the institution. But the institution as a whole is not personal, and does not contain personal elements. In **fact** there is no institution as a whole. My professor of English may rebuke me because of my mistakes in

Ministerial assigned to him. This was not in vain.
right in the "The Book" to the minister, which is
openly admits that he is a politician in the most important
sense. Again, it is admitted that this is not the
subject as a whole is political, or economic, or personal attributes
which persons have are personal elements within the sphere.
That person who is personal we have as mind and those are
personal. Then, the various included wisdom, kindness,
etc., but these personal attributes are not attributes of the
total entity in the sense that it is mind, which, which, from
of the whole is not as in every part, but a completely unified
presence of a single person, it is not mind, kind, etc.
God is the seat of wisdom, knowledge, etc., but the presence
of his wisdom and other personal attributes, which are not
in themselves in personal attributes, do not themselves
have such attributes. God who knows and contains the universe
and is kind, and who life in the universe and is kind,
but the universe itself as a whole is not in the universe,
regardless of any matter, as well as the universe.
is not in the power that is the universe, and not in the
universe itself.
The very fact that there is a personal universe
proves that there is itself the universe is not a person.
Our aim is to understand the universe in the scope of existence,
science, and what people understood with the universe.
but the universe as it is is not personal, and does not
exist in personal elements. It is not that it is not a
whole. It is not that it is not a whole as we see it by science

English, my philosophy professor may give me new ideals, the desire to stand high in the opinions of several prominent alumni may constantly urge me to do my best in every task. But the institution as a whole never rebuked me for a mistake in English, nor ever influenced me in any way. There is no such thing as an institution as a whole. All there is is Brown, Smith, Jones, the thousand acres of land, the statue of the founder, the new chemistry building, the library, with six hundred thousand individual volumes, etc. Even if we grant that there is a book in which all the ideals of the institution are written, that is only one more individual thing. The ideals themselves have no existence except as they are active elements in the minds of individual persons.

The universe is only a collection of individual entities, and no matter how smoothly they all work together for a common end, they are still individual entities, and there is no single entity, the universe, except as a collection of individuals. Thus the universe may contain persons, with personal attributes, but it can not itself be a person, or have personal attributes. I may feel that the arms of Brown, Smith, and Jones are ever ready to help me and encourage me, I may feel that there is a supreme person back of the universe who will so rule the universe as to help and encourage me, but apart from individual persons the universe is a lifeless, impersonal thing, neither knowing me nor caring for me. Thus Ames's God is largely an illusion, an opiate, which blinds us to the pain, but allows the ill to continue its deadly destruction. We may fool ourselves into thinking that the universe as a whole will help us, but although we may be made to feel better, never an atom of help will it bring to us outside of the psychological help our own conceit

English, or philosophy, or science, or any other name, the

name is not high in the opinion of the general mind.

And yet, paradoxically, the name is high in every man's

and the institution as a whole never ceases to be a source

of interest, not only to the student, but to the public.

There is no doubt that the institution as a whole is

growing, and that the student body is increasing.

At the same time, the new university buildings, the library, and

the new student houses, are all being built, and the

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furnishes. There are only three possible sources of help in the universe. 1. Our own intelligence may help us by guiding us to a more fruitful use of objective reality, as well as of our own personal resources. 2. Other persons may so help us. 3. The supreme person, who is not the universe, but who causes and controls the universe, may so help us.

I will now continue with Ames's argument.

Reality is personal in the same way that it is orderly, intelligent, and possessed of good will, or love. Not all reality is personal, but there is personality, such as human personality for example, in reality. It seems that we may also say that God is personality, as we said he is order, intelligence, and love. The scientific view is coming to be that whatever is is a development of nature. Human personality, and all personality, is thus part of nature, and in so far as there is personality nature, or the world, is to that extent personal. Thus God, as he is part of reality, is so far personal.

If God is personal he is limited, finite, but finite things may be sublime and great. The personality of God is in principle the same as that of a group, corporation, or state. God is nature, including human beings, operating for certain ends through individuals and institutions. God speaks in concrete terms, through the voice of man and the significant facts of nature. As an analogy to show the way in which reality is personal and is God let us draw a word picture of a traveler on a train, feeling that his safety is due to a great system of facts: the dependable engineer, the watchful train crew, the correct construction of cars, rails, and fixtures, the laws of nature, atomic action, tensile strength, etc. All this gives him a feeling of safety. He may grow to regard

the system as personal, a great encompassing Power, to which the name God is given. Thus we have a friendly universe. We realize friendliness through personal associations, and make it the avenue to God. We live in a world of persons, coming in contact with persons on every hand, profiting by their contributions to life's supply of goods. In all this friendly surrounding of persons God is recognizably manifest.

We hear much of the vast heartless physical nature that weighs down upon humanity and threatens us with destruction. Why not insist more upon the reality of personality, the inner point of view, the love, sympathy, and cherished values? Personal values, imagination, purposes, ends, are just as real in the world as the world of science. The personal elements are just as real as the empirically objective. The beautiful for persons is for persons actually beautiful. Value is not measured by time, nor denied by finiteness. A life may be short, but it is good while it endures. In spite of its pains there is abundant joy in life. Even our discontent is because of higher ideals not yet accomplished, and is thus prophetic and inspiring. Man, his works, and his aspirations are all a part of nature, and nature, and so God, includes personality as one of its attributes. Only by thus considering our personal, subjective experience as part of the world, just as truly a part as the empirical world of science, does the world have meaning. True empirical procedure demands that we recognize that most immediate and worthwhile element of reality, the personal. The personal, social conception of nature is more original, real, and appreciable than the abstract, natural-science interpretation.

The conception of God changes with the changing cultures

The world is a vast, unexplored territory, and we are
the pioneers of a new era. There is a new world
waiting for us, a world of possibilities, and we must
go and find it. We live in a world of change, and
we must be ready to meet it. We must be ready to
face the unknown, and we must be ready to
conquer it. We must be ready to
sacrifice, and we must be ready to
die. We must be ready to
live, and we must be ready to
love. We must be ready to
fight, and we must be ready to
win. We must be ready to
be, and we must be ready to
become. We must be ready to
be the best, and we must be ready to
be the first. We must be ready to
be the last, and we must be ready to
be the only. We must be ready to
be the world, and we must be ready to
be the world.

of his people. Cruelty, mercy, tyranny, righteousness, and so on, all have their counterparts in the God of the peoples possessing these characteristics. When personality became clearer in human nature God became more clearly personal and a Father and Friend to man. God is more than a projection of human ideals. Ideals are real. In the ideal aspects of experience God is immediately possessed through human insight and feeling. He is not supernatural, but wholly natural, just as are ideals. Yet there is no distinction between natural and supernatural. Yet one term implies the other. Modern "humanism" often commits the fallacy of supposing that only empirical values are discoverable, and God and the supernatural are not real. They leave only the lower half of the old dualistic order. There is rather one process of life from the lowest to the highest forms. The old is ever emerging into new creations, which are yet not **sharply** discontinuous with the old. The misunderstanding of man's upward reaching ideals gave rise to the contrast between the natural and the supernatural. To place physical nature on one side and **man** as a helpless dreamer on the other side does not correct the error. (67)

Human beings are naturally expressive, and from birth are bound up with a social situation. Conversation naturally assumes a social form, as between persons. Yet conversation is not always between actual persons. A person in a lonely place may people his environment with numerous persons. He may imagine some object to be a person, or he may imagine himself, or part of himself, to be a person. Within himself he may become a whole array of persons, among whom conversation takes place. Thus he may talk to himself, or more properly,

he may talk with the people of his imagination, or with the objects personified by his imagination. Thus prayer may take place as conversation to some imaginative person, or object personified by imagination. Prayer is conversation with another, but the other may be an idealized self, lacking objective reality. Prayer may even be nothing more than a mechanical flow of words as in the case of much ritual prayer. Originally it was addressed to a person, but as the process became mechanical the other person to whom it was addressed was forgotten, and the prayer became simply a mechanical flow of words. Yet on the whole, prayer is the direction of thought and affection toward those ideal selves and persons that engage the attention of all idealistically impelled people. (68)

Mueller maintained orphanages in England by prayer, but in reality God heard the prayers only as they were heard by men and women, and answered them only through human agencies. This brings up the question of the mediation of human beings, and the relation between man and God. If we conceive God as reality, characterized by idealistic tendencies and emergence of personality, it is possible to see prayer as a real, vital, and intelligible experience. This assumes that God at least includes human intelligence, and hears and responds in the sphere of that intelligence. The most realistic prayer occurs within a social group. Here the prayers are addressed to the deity, but he is felt to be present in the hearts of his devotees. Not only is such prayer an address to the thought and feeling of those present, but it is also directed to the deeper nature which all share, and in which they recognize their profounder kinship. Such prayer is a quest for a right attitude, for a more adequate point of view, for a submergence

we say with the people of the imagination, or with the
creative power which is the imagination. These people are those
placed in conversation in some imaginative system, or object
represented by imagination. There is something in this
but the word may be an isolated word, having objective
reality. It may even be a word which is a symbol
like of words as in the case of many ritual words. Initially
it is concerned in a system, but as the process becomes substantial
the other person is that it was understood was imagination, and
the proper person about a technical class of words. Yet in
the words, there is the direction of thought and attention
toward those ideas, values and feelings which escape the attention
of all objectively logical people. It is
The first significant appearance in the history of poetry, but
in reality God never was present with us here
from inside up and out, and inward, that is, the
whole experience. This brings up the question of the possibility
of human beings, and the relation between man and God. It is
negative God as reality, characterized by imagination, imagination
and existence of God as reality, or as possible to the proper of
a self, vital, and intellectual experience. This means that
we are least human beings, imagination, and human and response
in the range of that human being. The only realized proper
response is the human being. There are human and the other
to the world, but we are able to be present in the world of the
human. The only to human being in response to the human
and the other of human being, but it is also, directed to the
human being with all that is in the world and the human
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human being with all that is in the world and the human

of selfish interests, for a clarifying and quickening of spirit. Thus the sense of the wider life and greater movement within which the deliberations and aspirations of the group are set are renewed. "Nowhere is the sense of God more real and potent than in a company of devout souls sincerely seeking insight and guidance. God is surely found there, if anywhere, in the Spirit of the World, flowering in that Presence; in the Oversoul, brooding through those hearts attuned to noble purposes and endeavors. So long as man has a genuine, organic place in the order of reality, that order is marked by at least so much personality as man attains." If we reject this medium on the ground that it is "merely human," and thus not integral with the divine, we reject the only means of establishing intelligible relations with God as conscious personality. Forfeiting this interaction of individuals with God through the medium of the social group leaves prayer in the realm of blank mystery and meaningless words. The rational meaning of prayer depends largely upon this relation between human beings and ultimate reality. (69)

The God-idea is formed in terms of personality. The conception of personality involves purposive action, rather than static being. We can only think of the character of a person in terms of what he does. The idea of a supreme Person necessarily involves in the highest degree the elements of will, purpose, and movement toward great goals. To conceive a person in terms of mere existence is a contradiction in terms. A person is more than a simple fact. Human beings can only think in reference to ends, needs, and values. As a teleological idea the God-idea shares fundamentally in the nature of all ideas. (Wieman, H. N., Religious Experience and Scientific Method, pp. 270-271.) (70)

Ames argues that to the extent that there are persons in the universe the universe is personal, and as God is the universe he is on this same basis personal. On this basis, that in the human and animal personalities the universe has personality, God's personality would seem to be limited to human and animal personality. Thus the God of Ames, as far as he is personal, is simply human persons and whatever animal persons there may be. As these persons are individuals, and as no "oversoul" or unity of the whole is discoverable, we can only have a God founded in the unity of the whole as a product of our own imagination. Even pragmatism proves that there is no such thing as an "oversoul" or universal composed of all, yet not being any one individual. It is always individuals that do things, never the group. Our Alma Mater never signed any diploma; they are always signed by some particular official of the institution. These "oversouls" and universals only exist as human, and perhaps as animal and divine, concepts. Thus again the God of Ames is only a human concept. Animals would not be able to have so complicated/^a concept, and if we follow Ames God himself can have no concept, for he is a concept.

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the history of the world is personal, and as such is the

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IV. THE RELATIONSHIP OF GOD TO HUMANITY.

A. Mysticism.

Mysticism is a non-rational, emotional experience, claiming to be the highest form of religious experience. It is the experience of union with the divine, both the ecstatic experience and the road to it being beyond adequate description. In fact what may prove to be the road for one may not be for another. The experience may not come to him who struggles diligently for it, and it may come to him who least expects it. There is no method of proving to others that the ⁿbeing found is really God. The more mysticism is scientifically investigated the less valid its claims are seen to be. While psychological analysis may cast doubt upon the mystics' explanation of the origin and meaning of mystical states, we may still acknowledge the factual nature of the mystic states. Modern psychology shows the causes of mystical states are secondary, states of the blood or nerves, fatigue, shock, or prolonged fixation of attention. Yet these transports and ecstasies are of joy or bliss beyond description, but transient and swiftly passing, yet giving a satisfaction, a sense of union with a harmonious and complete reality. However, the ordinary emotional states contain elements which are part of the mystical state. They have much in common.

The distinguishing doctrine of mysticism is that of the futility of knowledge to penetrate the real mysteries of life and give access to the heart of reality; the necessity of turning to feeling and direct action to reach the goal is the result. Mysticism separates the life of feeling from the life of reason, choosing feeling as the superior. Modern psychology holds that there is no fundamental barrier between the two realms. We can find God through knowledge and thought. Critical ideas of

God may be even more satisfying than naive conceptions, nor do they exclude belief in God and the practice of the presence of God. There may be union and coöperation of emotional life and reasoning. Religion may be mystical, but not mysticism. It is mysticism in religion, with its break from intelligence, that is the basis for the warfare between science and religion. The mystical sense does give the feeling of harmony, union, expansion, and mystery, but every vital and pleasurable event is mystical in this sense. This mystical quality may be found in even the severest logical and metaphysical thought. The thrill of discovering a penetrating insight or solving idea, or a productive working hypothesis, is of the essence of the mystical feeling. Every normal person finds a degree of this elixir in some interest or achievement. A truer type of mysticism would seem to be milder, more thoughtful, more natural, than the older extreme type. Instead of self torture and unnatural life this new mysticism advocates an intelligent, thoughtful, serious life. It would live for the highest physical and spiritual ideals, caring for the health, strength, and highest development of both body and soul. This new mysticism would make the most of this present world. This milder mysticism enjoys the emotional satisfactions, but at least its more critical students do not ascribe its experiences to peculiar powers of access to divine reality. According to this milder mysticism, set forth by Professor J. B. Pratt, in The Religious Consciousness, p. 339, every religious person might claim mystical experiences. Yet no one need on that account think himself peculiar or especially favored. This experience may come from a well-rationalized religion. It may be perfectly natural and intelligible, yet mystical in the sense of giving a feeling of

and may be even more satisfying than native religions, not so
that religion itself is God and the practice of the practices
of God. There may be union and cooperation of emotional life
and reasoning. Religion may be emotional, but not spiritual.
It is spiritual in religion, with the best of intelligence,
that is the basis for the work of between science and religion.
The spiritual order does give the feeling of unity, order,
expansion, and growth, but every thing and practically every
is spiritual in this sense. This spiritual quality may be found
in even the most material and unspiritual things. The
feeling of discovering a something beyond of existing things, or
a something which is spiritual, is at the base of the
spiritual feeling. Every natural person finds a degree of this
feeling in some interest or excitement. A more type of spiritual
feeling seems to be higher, more spiritual, more natural, than the
other extreme type. Instead of this feeling and spiritual
life this type spiritual feeling is an intelligent, thoughtful,
serious life. It is a life for the highest spiritual and
spiritual things, caring for the soul, strength, and highest
development of both body and soul. This type spiritual feeling
is the best of this present world. This type spiritual
feeling is spiritual satisfaction, but it is not the same as the
spiritual as one needs the experience to become more of
spiritual as a living reality. According to this higher spiritual
and form of spiritual life, in the spiritual development,
p. 100, every religious person should have spiritual experience.
For no one need be a religious person himself because of
especially favored. This experience may come from a well-
reasoned religion. It may be practically natural and
intuitive, and spiritual in the sense of giving a feeling of

peace, harmony, and inspiration. In this light religion may be a matter of normal experience, yet mystical. (71)

Ames does not give sufficient recognition to the fact that to explain the psychology of mystical experiences, or describe the psychological processes taking place during such experiences, does not destroy their validity or objective reference. The psychologist may describe the psychological processes taking place during a visual experience. He may also point out that people have ¹hallucinations in which they think they see objects which in reality do not exist. But all this does not prohibit us from believing^e that our visual experiences are valid, and that when we see a chair a chair is really there. To explain the process does not determine its validity. Furthermore, God might even choose to reveal himself through ordinary psychological phenomena, or for that matter, even through what would seem to empirical observation to be hallucinations.

B. Humanity Is not Wholly Dependent on God.

Humanity is not wholly dependent upon God. Some feel that when things go wrong according to our standards it is only God's way of working out a better plan in a better way than we know. They feel that his ways are not our ways, and that humanity is weak and wholly dependent for progress upon God. However, man has by his own strength made much progress, and he still can do so. Evidences of such progress are communication, transportation, and peace treaties.

God is not a great anthropomorphic person able to survey all past human history and all past events, as well as the present, thus being able to tell us what is best. We are not

justified in regarding God as such an all wise prophet to whom we may go for information and guidance instead of using our own human intelligence. God is useful in practical living and in aesthetic satisfaction. But we should not depend upon God to make our decisions. God is not an omniscient, anthropomorphic prophet, able to tell us the safe road to our desired haven. This attitude and use of God is antique. (72.)

In denying God the ability to survey all past human events Ames might simply mean that God was not able to know everything that happened. However, in consideration of Ames's general attitude regarding God, it would seem that he is denying God the attribute of memory reaching back through the period of human history. His God is not able to know even all present human events. In consideration of the nature of his God, it would seem that his God can only know what the individual man knows, as well as the knowledge of others which the individual man is able to take advantage of, or use, either consciously or unconsciously.

C. Human Freedom.

Moral determinism was founded on physical determinism, which modern science has overthrown. Although human freedom is limited by objective factors it nevertheless exists. Modern moral theory recognizes that man is a creature of impulse, habit, and reflection. At first his conduct may be blind and impulsive, but through memory and imagination he becomes aware of the course of his action. By reflective selection he follows routes of conduct appealing to his disciplined judgment. His insight modifies the behavior called forth by his needs and environment. Memory helps him to see the consequences of his

acts. In imagination he works out various options, choosing that which appeals to him as best. Although established habits have some control they are far from absolute dictators. New developments and achievements are accomplished, thrusting into the future and the unknown. A man's freedom is bounded by his habits and reflective insight.

Formal freedom consists in absence of barriers to action. A prisoner can not go where he will. Real freedom consists in ability to take advantage of opportunities. A paralyzed person may be free from prison bars, but he is not really free to go where he will. Freedom like moral action consists in the presence of alternatives presented to the mind of the agent for his consideration. The ability to delay the answer, weigh various factors, investigate numerous suggestions, and try them out in imagination, is the heart of the matter. If such opportunities of deliberation are present there is freedom, if not there is little or no freedom. Thus the nature of a situation or lack of knowledge may effectually destroy freedom.

Although choice of ends is due to character, a man's character is not a fixed, unchangeable entity. The fact that a man is called upon to make decisions indicates that he has a moving, changing self confronting a changing social and material environment. The environment changes, and so man can only fulfill his needs by change, **not** by obeying a system of rigid habits. Habits must be both made and modified. (73)

Ames does not need to worry much about the problem of human freedom, for there seems to be nothing in his God which would prohibit human freedom. It would seem that for Ames human freedom would be in more danger from mechanistic and material forces than from divine power.

after. The investigation of the case was continued.

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D. God Is Friendly.

One of religion's deepest elements is the feeling of aloneness, which Schleiermacher called the feeling of dependence, of surrender, and of adjustment. This harmony is most readily achieved through the warmth of association with one's fellows.

(74) The idea of God set forth in this paper gives one a sense of friendliness in the universe. It gives one a sense of companionship in tasks, confidence and support in times of trouble and need, and a feeling that God will take care of that which is beyond one's own strength. Such an idea of God has the appeal of known and felt reality; it is the personified realization of this experienced reality. As this reality is better understood through science the concept of God becomes richer and more adequate.

(75)

The wise man will seriously, but not excessively, consider the end of his life, do his best here, and continually intrust himself to the encompassing life of God. With God he may rest the final issues of both life and death. (76)

As Ames's God is only a human concept it seems absurd to consider the problems involved in God's relationship to humanity. Mysticism as a communion with God becomes simply a subjective affair. Far from being wholly dependent upon God, humanity can get no help from a supernatural personality, for there is no such being. Man's sole help is himself, other human beings, and the material universe and such selves as may exist in the natural order, such as animals, if they be selves. As far as the problem of freedom is concerned, Ames's God only affects it as would a very influential ideal. The friendship of Ames's God only amounts to the feeling that there are many good people in the universe and numerous physical facts which contribute

to human welfare and which will give help in times of need. Ames can not logically feel, as could James, that the everlasting arms are underneath all creation, preserving and caring for it and for us. Logically Ames's universe is an impersonal, unconscious mass rolling around in space. Within the whole there are a few weak personalities and selves, struggling to realize ends which they desire and keep from being blotted out in the struggle. The universe as a whole can neither know nor care for them. These conscious beings may band together for their own mutual good, but beyond themselves and what help they can themselves extract from helpless matter they are helpless. Their fate is determined by their ability to cope with each other and the physical universe. Of course Ames denies this, but how can a universe with no supreme personal power back of it be otherwise?

to make certain and which will give rise to lines of work.
There are not logically, but, as could be seen, that the
work is undertaken all together, presenting and being the
and for the. Logically, the work is undertaken in an individual,
presentation from which it is seen. Within the whole
there are a few very personal and active, struggling
in which each man keeps from being divided
and in the struggle. The struggle is a whole and neither man
and each for each. These personal things are found together
for each man and each, but beyond themselves and what help
they can themselves receive from helplessness, each man
presents. Their work is determined by their ability to cope
with each other and the physical situation. It is a whole
which is, but each man is a unit with no separate personal
lower than of it is possible.

V. CONCLUDING CRITICISMS.

A. Criticisms of Ames's "Social God."

W. E. Hocking understands that Ames identifies God with what God has been supposed to do for men and what he means to men. As we become clear as to what God means in human experience God becomes coincident with what the spirit of the social group means in human experience. This tends to identify God with the social group spirit. Hocking thinks this method of defining God to be fair, and the conclusion a fair and powerful challenge. Partially God is in what he does, and to be identified with phases of society. But if Ames's method is to receive thorough application we must also consider the differences between God and Society. Can the "Social God" satisfy the needs of the individual? Certainly society often fails to deal with the individual justly, adequately. Human history is strewn with the wreck of honest causes. If Gods go to battle with nations they must suffer with the vanquished. Also there is the appeal to a greater than society, or armies, or victory itself: "Thou, O God, who didst not go out with our armies, give us help from trouble; for vain is the help of man"(77). Society is not an organism, but only in the perpetual process of becoming one. Only an actual organism could play the part of God. The bodies, services, expressible thoughts, and subconscious impulses of men would have to be in an organism playing the part of God. Such is the social ideal, but what it still lacks of complete reality is of terrible moment for the lives of individuals. If the social spirit becomes our God the social judgments become absolute. Before this judgment even the good is often damned. But the advocate of the

"Social God" may reply: "God has been reduced to no better,

"Social God" may reply: "Show me a better." Religion and metaphysics must accept responsibility for meeting the demand. But, again, we reply: "God has been believed to do better, his function is to do better, nor is the social spirit identical with what God practically means."

The "Social God" cannot furnish that "peace" which is one of religion's chief characteristics. In society there is no thinking when we cease to think, nor any will when we fail to will, nothing, no help whatsoever, except that which we ourselves supply. Whatever society does it does through individuals, nor is the "Social God" more self-conscious than the most self-conscious of its members. Such a God is no wiser than the wisest of us, keeps fraternal pace with our spirits, and shares our limitations. He is altogether such as we are. He can hardly claim to be without sin. We cannot rely upon society without criticism. It is not a valid object of worship, nor a source of peace. Such a satisfying object must be more than the "Social God." If the world is worth aspiring in it must be more than a mere chance. Where there is no individual aspiration there is no religion and no true worship. Religion is always the affair of individual minds, and seeks an individual response. The spirit of society never makes quite an individual response. When society conferred rights upon me it never thought of me. Any deity who, like the "Social God," is fallible, mortal, less than completely real, fails to meet the need for peace, for freedom of aspiration, for individual response. This does not deny the theory of the finite God, nor even polytheism, "but the value of any finite god depends on his being an aspect of the God who is not finite"(78).

Historically "social gods" have not been sufficient. Always it seems that some god of nature stands above and behind the gods directly concerned with human life. There is always an ultimate being uncontained in all the plastic and associable shapes of the religious consciousness. As religion becomes more highly developed it tends to withdraw from society as a whole. The religious spirit reaches its highest development when society is disintegrating. According to the theory of the "Social God" the opposite should be true. The very salvation of society depends upon its loving something higher than this world. Not only the individual, but society must lose its life in order to save it. Only by fixing its attention far beyond tribe and nation has modern Europe become possible.

The above opinions rest upon the following metaphysical propositions, as Hocking states. 1. Every finite being is dependent as is every empirical knower; man is not self-sufficient. 2. Society is dependent, not only like man being dependent on another and having to accept what is given as fact, but also being dependent on the prior being of its members. 3. Society is a matter of degree, not merely a matter of fact, the degree of association depending upon the coherence of the associated terms; this depends on the relation of those members to a being not identical with any of them. Society depends on a prior relation of individual minds to the true, in its most obvious aspect the world of nature. 4. Nature is dependent. Society ultimately depends upon the relation of individual minds to that upon which nature depends, which, whatever it is is God, for whatever controls the universe is God. Worship is the effort to

Historically, Catholicism has been a dominant force in the world.

Although it seems that the Church is losing its influence, it remains a powerful institution.

Indeed, the Church's moral authority is still a significant factor in global affairs.

It is always an interesting study to observe the Church's role in the modern world.

and particularly the role of the Pope in the contemporary world.

Religious freedom is a principle that is widely recognized and supported.

It is essential for the development of a free and democratic society.

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approach this reality, aiming to go behind whatever is dependent. Society is dependent, and so will not do for an object of worship. The religious instinct of mankind wants to know what the universe apart from society, and after society is through with us is going to do with us. (79)

B. Pragmatism Fails to Furnish a Satisfactory Philosophy of Religion.

Pragmatism is closely allied with empiricism. Pragmatic empiricism denies the reality of the self and explains the categories of thought as deposits of racial experience. It either runs counter to our self-experience or is led astray by an obsolete conception of reality. It lacks insight into the unique nature of thought as something which can arise only within the thinking agent itself. It fails to account for experience, and logically leads to hopeless skepticism. In its failure to recognize a unitary and abiding self pragmatic empiricism logically places itself in the camp of complete epistemological agnosticism. It accepts experience as an ultimate fact, concerning whose presuppositions we can ask no questions. (80) The instrumentalistic type of pragmatism substitutes plastic ideas, to be experimentally verified, for the stable truths of rationalism. We cannot accept instrumentalism in so far as it insists that all is change and denies all certainty. No true experimentation is possible unless we have at least stability of the conditions which make the experiment significant and stability of the mind doing the experimenting. (81)

Pragmatism's unique element is that it assumes that utility is not merely the test of truth, but its essence.

Verification is not only the test of truth, but is truth. Truth is **identical** with its utilitarian verification. But this is to destroy truth. If truth is not absolute it is nothing. If truth is simply a concrete process of verification within the individual it would seem to lead to complete skepticism. Pragmatism is not provable by its own criterion of truth, for it is not found to be the most satisfactory conception of truth by the majority of people. Pragmatism is forced to use reason to justify itself and to dethrone reason. It has to assume the traditional conception of truth in order to establish its own truth. (82) A vital difficulty with pragmatism is that when we choose our belief it ceases to be our belief. We suspect that our will tips the balance of evidence and we feel that our chosen hypothesis is only subjective, whereas a belief is the reference of the mind to an object assumed to be real objectively. The suspicion of subjectivity destroys belief. Pragmatism makes the error of falsely converting "All true propositions work" into "All propositions that work are true." (83) We have no right to give up the effort to find truth in despair. Pragmatism does just this, giving up too easily to the agnostic view of metaphysical truth. We must presume that whatever in the universe can affect us is connected with us by lines which our knowledge can trace. "There is no inaccessible truth." (84) Pragmatism is ambiguous. Not only do the different types of pragmatism contradict each other in various elements, but there is confusion as to just what the end is which is served by true ideas. Untrue ideas may have practical results, and some true ideas are not verifiable by nominalistic or biological pragmatism. To make one science the source of our only criterion of truth, as does biological pragmatism,

is to exclude from the category of the true all that does not fall, either directly or indirectly, within the realm of the science chosen. Vaihinger recognizes that his biological pragmatism cannot prove many things that nevertheless are true. Biological pragmatism thus leads to skepticism and so fails as a criterion of truth. (85)

In its positivistic tendency pragmatism leaves us with no rational theory of reality. In contrast to pure positivism pragmatism does not deny all metaphysical knowledge, but rather leaves the metaphysical question open. Thus there is confusion and contradiction among those who pose as pragmatists. Often pragmatism is so unclear, hesitant, inconsistent, and purely negative in dealing with the deeper problems of metaphysics that it seems to be more a method of doing without a philosophy than a philosophy. (86) In its judgment of the incompetence of pure reason in metaphysics pragmatism is agnostic. Since pragmatism denies the power of reason to solve our questions about the universe it turns elsewhere, to the will. We may roughly define pragmatism as an appeal to the will to achieve conclusions in vital matters of belief, or to aid in realizing them. Denying the power of reason to come to some metaphysical conclusion, pragmatism turns to a trial and error method of determining the best metaphysics. (87)

Many pragmatists are apologists for religion. On the basis of utility as the test of truth much can be said in favor of religion. Religion and pragmatism both give a high place to value-judgments. However, in its more radical forms pragmatism denies truth as transcendent and makes it simply utility, thus making the truth of religion nothing more than its good consequences. God is only what he is

experienced as being. On this basis we cannot affirm the existence of God as transcendent, for we do not experience him as such: he is only what he is experienced as, nothing more. Thus the objects of religious faith become largely illusion. Their truth is coextensive with the practical consequences resulting from belief in them, and there ends. "The belief has no objective validity.....This is the conclusion to which radical pragmatism logically leads ."

Thus pragmatism is unsatisfactory as an epistemology and as a philosophy of religion. A. E. Taylor points out that pragmatists show a great impatience with the business of quietly and steadily thinking things out. Pragmatism fails to see the importance of the critical problem. It is less a definite way of thinking than a series of guesses at truth.

(88) In religion the objective truth is the only thing that can set us free. "For religion is the orientation of the human self to what it regards as the most real thing in the world. God is nothing if not that on which we depend."

But every chosen belief, every man-made idea of God depends too much on us: "We cannot swing up a rope which is attached only to our own belt." If we choose a belief we brand it as depending on us and it fails to work." (89)

experimented on being. On this point we cannot afford the
existence of an experiment, for we do not experience
the same: we do not know as it is experienced as, nothing
more. The objects of religious faith become largely
invisible. Their truth is consistent with the practical
assumptions prevailing from belief in them, and these ends
"The belief has an objective validity.... This is the
signification in which religious propositions logically stand."
These propositions are intrinsically as an epistemology and as
a philosophy of religion. A. N. Taylor points out that
propositions have a great importance with the formation of
beliefs and religious thinking being so. Propositions fall
to the importance of the first set of beliefs. It is here
a definite way of thinking that a series of questions are raised
(22) In religion the objective truth is the only thing that
can not be true. "The religion is the crystallization of the
human mind in which it regards as the most real thing in the
world. It is nothing if not that on which we depend."
But every human belief, every human idea of God depends
on the mind on which it stands as a type which is attended
only to the fact. If we suppose belief as being it is
dependent on us and it falls to rest. (23)

SUMMARY.

First we considered Ames's attitude toward religion and its principal problems. We have found that he regards science as having overthrown the traditional concept of God, as well as other religious traditions. Ames feels that the empirical method of historical and genetic study through the means of functional psychology is the most fruitful method of studying religion, and most productive of truthful information. He regards the soul, or self, as a unity of mind and organism, "organism-displaying-mental-ability," as he calls it. In an earlier source, The New Orthodoxy, he comes nearer to self psychology when he says that self is the mind as it knows itself. For him religion is the search for practical values; theology is essentially the systematic rationalization of customs and ideas hanging over from the religion of our fathers. Ames does not think that Freudianism invalidates religious values by discovering their sources. He does not regard the universe as essentially good or evil metaphysically. Good and evil are adjectives given to those things which aid or hinder selves in attaining desired ends.

In the second chapter we found that Ames regards the traditional proofs of God as overthrown, but that he feels that the concept of God is true in as much as it is useful. He derives his concept of God from an empirical study of the God concept. He discovers that the God concept is a changing concept, based on the life of a people. He concludes that God is the Spirit of the world of living beings, taken in their associated and ideal experience, includes the material world, and signifies the order of their intelligence and conduct.

In chapter three we found that Ames would for the question of God's existence substitute the question of his nature. God, according to Ames, is infinite, the great cosmic system, of which no part can stir without influencing the whole: We in our smallness are related to the whole. God is the largest whole, the oversoul of the universe. God is the spirit of living beings, of humanity, he is their world, idealized and personified. He is reality idealized; the order and system which is part of the universe is an element of God. He is all that is good in reality, its order, intelligence, and love. Yet even as the world is finite, so God is finite. As the common will God is concrete. He includes the good in nature. He is not a myth, but reality, immanent, objective, experienced, idealized, the concrete universal, the social process, evolving, personal as well as personified.

In chapter four we considered Ames's idea of the relationship between God and humanity. According to Ames the only true mysticism is that of a serious and reverent attitude toward life. He regards humanity as not wholly dependent upon God, **and** as possessing varying amounts of freedom. In the friendliness he finds in the world Ames finds God as friendly.

In chapter five we found that neither the "Social God" of Ames nor pragmatism could meet our needs.

in chapter three we found that there were two kinds of
God's existence: one was the existence of the natural, God,
according to whom, we thought, the great cosmic system, of
which we have the only known information, was made. He
is not mentioned and referred to in the Bible. God is the highest
order, the creator of the universe. God is the spirit of
living things, of humanity, of the whole world, individual and
generalized. He is really identical, the great and system
which is part of the universe is an element of God. He is
all that is good in reality, its order, intelligence, and
love. But even as the world is finite, so God is finite.
As the cosmic will is concerned, the fact that the good is
natural. It is not a will, but reality, intellect, objective,
experience, intellect, the cosmic universal, the world
process, reality, personal as well as generalized.
In chapter four we considered some of the
relationships between God and humanity. According to the
the only true religion is that of a rational and universal
religion toward life. It requires humanity as the basis
of the world of God, and as possessing the right to
freedom. It is the freedom of the world in the world of
God and as reality.
In chapter five we found that nature was "physical" and
of which the physical world was the basis.

CONCLUSION.

Professor H. N. Wieman says that for Ames God is the symbol of our highest ideals. God is an ideal, or system of ideals. Ames seems to clearly recognize that this is his position, yet he constantly states his views in a confusing manner. At this point Professor Wieman gives what seems to be one of the most serious criticisms that could be given of any philosophy or philosopher: "This is very natural, perhaps necessary, for one who takes this view. For if God is a sort of glorified Santa Claus, serving to symbolize a spirit, a desired system of habits and institutions, 'social values' or whatever other name one prefers, it is plain that He will do this much more effectively if we truly are rather confused in our thinking and half the time take Him for a real person. It will help immensely if we can confuse the issue, befuddle ourselves and others, and so give the symbol the value of a living person"(90). Wieman accuses Ames of confusing value judgments and ideals with factual judgments. Of course if we cherish God as an ideal he is a sort of fact, but the same is true of Santa Claus. Ames reveres the idea as if it were a person. Ames argues that the God-idea is teleological, but the teleology of the idea is not identical with the teleology of that to which the idea refers. A horse is teleological, and so is my idea of a horse, but if the two were identical beggars could ride. My idea of a horse is not an adequate substitute for a horse. Since all personality is purposive the supreme Person must be purposive. My idea of the supreme Person must be purposive. Ames's conclusion that therefore my idea of the supreme Person must be almost the same as an actual living supreme Person is a confusion. That

both involve purposive action, **not** static being, does not make them the same. (91)

In a book notice of Roy Wood Sellars's Religion Coming of Age, The Christian Register, Jan. 3, 1929, p. 4, quotes Professor Sellars as saying that Dewey and Ames are pious, socially-minded atheists, constructive in that they stress social values. I would hesitate to call Ames an atheist, because he does make a laborious effort to formulate a God, but logically his God has no objective existence. Thus in the sense that Ames does not believe in a supreme personality he is an atheist. As I have tried to show in numerous comments within this paper, the God of Ames is only a concept, simply a subjective mental construct, a product of human imagination, for such his God turns out to be when placed in the light of a critical analysis. The God Ames describes as his can have existence only within human intelligence. His God may best be summed up as reality idealized and personified.

The chief criticism I have to make of Ames's thought and concept of God is that they are metaphysically superficial. He gives no adequate or satisfying explanation of the universe. He seems studiously to avoid such questions, but men and women have always desired to know the why and the how back of it all. Because Ames gives us no help in answering these questions it would seem that his philosophy cannot long satisfy thinking people.

both involve purposive action, and while being, even not

more than the same. 1911

In a brief review of my book, the following passage of

the Journal of the Royal Society, Jan. 2, 1909, p. 4, states

the following points as being the main ones of the

philosophical position, and the following as the

main results. I would mention to all those who

because we do not have a laboratory of the human mind

for the study of the mind has no objective existence. Thus in

the sense that we have not a laboratory in a laboratory

we are at a disadvantage. As I have tried to show in various chapters

of this book, the fact is that it is only a laboratory, and

a laboratory which is not a laboratory, a product of human intelligence

for such a laboratory, and it is not a laboratory in the sense of

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1. "Ames's Religion," Jour. Phil., 22(1929), 607-612.
2. Religion, pp. 26-28.
3. " pp. 43-44.
4. " pp. 250-260.
5. " pp. 64-65.
6. "Theology and Functional Psychology," Am. Jour. Theol.,
10(1906), 219-224.
7. The New Orthodoxy, pp. 12-16.
8. " " pp. 23-28.
9. Religion, pp. 281-282.
10. " p. 150.
11. " pp. 120-121.
12. The New Orthodoxy, pp. 33-38.
13. Religion, p. 275.
14. " p. 292.
15. " pp. 278-279.
16. The New Orthodoxy, pp. 11-12.
17. Religion, pp. 36-37.
18. " p. 53.
19. "Theology and Functional Psychology," Am. Jour. Theol.,
10(1906), 220.
20. Religion, pp. 49-50.
21. " pp. 260-264.
22. " pp. 126-130.
23. " pp. 23-26.
24. The New Orthodoxy, p. 87.
25. Religion, p. 15.
26. "Theology and Functional Psychology," Am. Jour. Theol.,
10(1906), 228-232.

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1.	"America's Religion," <u>John. Hall</u> , (1919), 607-612.
2.	<u>Religion</u> , pp. 30-32.
3.	"", pp. 33-34.
4.	"", pp. 35-36.
5.	"", pp. 37-38.
6.	<u>Theology and Functional Psychology</u> , <u>Am. Jour. Theol.</u> , (1919), 219-224.
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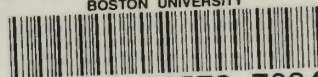
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Note: I have thoroughly read and studied all the above sources. I have graded the sources as major, minor, or very minor, according to the contributions they make to the problem of this thesis.

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